

CHURCHES

OF THE

City of Montgomery, Alabama,

EMBRACING THEIR

EARLY ORGANIZATION, PROGRESS, AND PRESENT CONDITION.

BY M. P. BLUE, Esq.

Forsan haec olim meminisse juvabit.

Box R-2

Item 20

MONTGOMERY, ALA.:

T. C. BINGHAM & CO., PRINTERS AND BINDERS.

1878.

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PRESENT PASTORS

OF THE SEVERAL CHURCHES IN THE CITY OF MONTGOMERY.

Court St. Methodist Episcopal Church, South,
REV. A. S. ANDREWS, D. D.

St. John's Protestant Episcopal Church,
REV. H. STRINGFELLOW, D. D.

Presbyterian Church,
REV. G. H. W. PETRIE, D. D.

First Baptist Church,
REV. J. B. HAWTHORNE, D. D.

Second Baptist Church,
No REGULAR PASTOR.

Herron St. M. E. Church, South,
REV. T. K. ARMSTRONG.

Methodist Protestant Church,
REV. J. L. MILLS.

St. Peter's Roman Catholic Church,
REV. FATHER DENNIS SAVAGE.

Kahl Montgomery, Jewish,
REV. S. HECHT.

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CHURCHES IN MONTGOMERY.

FIRST CHURCH.

The first effective movement in the direction of a church building in the city of Montgomery, was made by the Rev. Dr. Moses Andrew, a local Methodist preacher, and William Sayre, an elder of the Presbyterian Church. During the Spring of 1823 they drew up and caused to be circulated the following address or appeal, and the subscription annexed was obtained, to-wit:

"Amidst the general concerns of life, some attention to Religious Institutions is a duty equally obligatory, as all our national privileges are the greatest on earth, and certainly Heaven is peculiarly mindful of us. But God is not so bounteous to us without some corresponding requisition. Of the abundance He bestows on us, He requires as a reasonable service that a part should be devoted to His Church. Montgomery is becoming conspicuous for its advantages, and is already respectable for its size and population. Some of its inhabitants are professors of the religion of Christ, and all are doubtless friendly to its advancement; yet there is not a house of worship among us. Every friend to good order can not but be sensible that the claims of the rising generation, and the welfare of the present, require a house of worship in Montgomery.

"It is not intended that the church to be erected in this place shall belong exclusively to any denomination of Christians, but open to all orthodox ministers of the Gospel. The selection of the site and other general regulations with regard to the establishment of the church, shall be done by a majority of the subscribers, when a sufficient amount shall have been subscribed.

"We, the subscribers, promise to pay the sums to our several names attached, when called on by the authorized agents."

E. W. Thompson, \$20; Andrew Dexter, \$50; N. E. Benson, \$10; John Martin, \$10; Benj. Fitzpatrick, \$10; William Graham, \$10; Henry Olcott (in work), \$25; Benj. Bradshaw (in work), \$30; A. McBryde, \$10; E. D. Washburn, \$10; Phineas Davis, \$10; John Edmundson, \$20; Jesse Evans, \$10; John Goldthwaite, \$10; William Sayre, \$20; James Humphries, \$10; J. & J. Falconer, \$10; James Fariss, \$5; George Wilkinson, \$10; Daniel T. Fitchett, \$5; W. R. Ross, \$5; Neil Blue, \$5; B. D. Hassell, \$5; Jerry Loftin, \$5; Nathaniel Battelle, \$10; William Patterson, \$2; Clement Freeney, \$10; Elias Reeder, \$10; James W. Johnson, \$10; John M. Bach (in shingles), \$10; S. H. Copner, \$5; B. S. Bibb (in lumber), \$15; Abraham Dodd (in work), \$10; James Laffee, \$3; G. R. Brown, \$10; H. W. Henry, \$10; Henry Goldthwaite, \$10; John Gindrat, \$10; Thomas Parkin (in lumber), \$20; William Cook, \$10; McNamara & Hanrick, \$10; Summerall Dennis, \$2; Barent Dubose, \$5; Francis McGehee, \$10; Lawrence Rambo, \$5; James G Parham, \$5; E. Harrison, \$5; Benj. Williamson, \$5; William Peacock (in hauling), \$10; John Gause, \$10; Geo. H. Gibbs, \$5; Archer Matthews, \$5; James Thompson, \$5; E. W. Smith, \$5; Charles Truman, \$5; G. W. B. Towns, \$5; B. A. Blakey, \$2; D. R. W. Pitman, \$10; James Beddo, \$5; John N. Giddens, \$5; William McLemore, \$5; James H. Simmons, \$5; Clement Billingslea, \$10; Joseph W. Bibb, \$10; F. Burgey, \$1; Moses Andrew, \$10; L. P. Hargrove, \$5; Harris, \$10; James Mitchell, \$5; T. W. Livingston, \$5; William H. Jones, \$2; A. V. Scott, \$10; Wait S. Hoyt, \$5; H. Finch & Co., \$10; Job Norman, \$2; Cyprian Webster, \$3; William Larkins, \$3; Justus Wyman, \$5; John Taylor, \$3; M. C. Williamson, \$5; R. L. Daniel, \$3; Thomas Platt, \$5; John G. Ashley, \$10; William W. Lewis, \$5; Richard Morgan, \$5; D. A. Northrop, \$3; William Colbert (in work), \$10; John Powell, \$3; Stephen Holland, \$5; Zachariah Fields, \$3; Edward Mills, \$5; William Bishop, \$2; William Travis, \$2; Lewis Leland & Co., \$3; Robert Campbell, \$10; James Prichard, \$3; William Y. Higgins (in work), \$10.—Total amount, \$788.

A meeting of a large number of the above subscribers was held July 10th, 1823, when William Sayre, N. E. Benson, E. D. Washburn, William Graham, William Cook, G. R. Brown and Henry Goldthwaite were elected

Trustees. Messrs. William Sayre, Gardiner R. Brown and Clement C. Billingslea were appointed a committee to contract for the building of the church. The agents of the "Alabama Company" gave permission to erect the church on lot number one (1) in square number twenty (20), the present location of the Court Street Methodist Episcopal Church edifice.

In noticing that meeting, the Montgomery *Republican* remarked that "the aid of the pious, the charitable, the liberal of all sects and denominations, is humbly solicited to this important undertaking. Too long has the cause of virtue been suffered to languish among us, while the poisonous seeds of licentiousness, dishonesty, profanity, intemperance, political intrigue, gaming, and assassination, have flourished in rank luxuriance. Too long has Zion been permitted to mourn because few come to her solemn feasts and because her gates are desolate."

The erection of this church was commenced the latter part of that year, the size being forty-eight feet long and twenty four feet wide. Much delay occurred, so that it had not progressed sufficiently to admit of being used for preaching until during the year 1825. A few rough seats had been provided, and several of the congregation brought chairs with them. Afterwards, Mr. Cornelius Buck, who occupied it as a school house, added to the accommodations. However, it was never rendered really comfortable until after it became the property of the Methodists in 1832, by donation on the part of the "Alabama Company."

A majority of the original subscribers, and representing more than a majority of the amounts subscribed, had proposed to relinquish in favor of the Methodist Episcopal Church. The following is a copy of said relinquishment, from the original paper:

"We, the subscribers, having heretofore severally subscribed certain sums of money to be appropriated to the building of an Independent Church in the town of Montgomery, and having paid the same, and a building having been erected with the said money, but not finished, do hereby agree that said building may be ceded to the Methodist Episcopal Church, to be used by them for a place of public worship; *Provided*, The said Methodist Episcopal Church will finish the said building in a plain and decent manner."

The Methodists failing to accept this liberal proposition, the Presbyterians and Baptists seized the favorable opportunity presented by that neglect and secured possession of the house. Obtaining an additional subscription of two hundred and fifty dollars, they fitted up the building in a plain manner with pulpit and seats, together with such repairs as the windows needed. They next supplied the pulpit for four Sabbaths in each month with their preachers, thus leaving a slim chance for the Methodists to have preaching by ministers of their faith and order. Near the close of 1830, however, the Methodists got possession of the building, which was subsequent to the erection of another church by the Presbyterians and preparatory steps on the part of the Baptists to erect a church building. The original subscription list has the following endorsements:

"In consideration of the sum of fifty dollars, paid or secured to be paid, we hereby, in behalf of ourselves and as Trustees of the Presbyterian Church in the town of Montgomery, relinquish all our interests and claim to a church built for all denominations of Christians, on lot No. 1 in Square 20, to Charles Rush, Hardy Herbert, Zachariah Fields, Willis B. Higgins and Neil Blue, as Trustees of the Methodist Episcopal Church in Montgomery. December 1st, 1830. (Signed) William Graham, J. Wyman, S. W. Goode, Daniel Carpenter, H. W. Henry, and J. Goldhwaite."

"In consideration of the sum of fifty dollars, secured to be paid to the Trustees of the Baptist Church in the town of Montgomery, I hereby, in behalf of the said Baptist Church, relinquish all our interest and claim to a church built for all denominations of Christians, on lot No. 1 in Square 20, to Charles G. Rush, Hardy Herbert, Zachariah Fields, Willis B. Higgins and Neil Blue, as Trustees for the use of the Methodist Episcopal Church. Montgomery, December 9th, 1830. (Signed) John Gindrat, for the Trustees."

The house had to be ceiled to make it at all comfortable and decent in appearance. This was done at an expense to the Methodists of two hundred and fifty dollars, when it was hard to raise money for any purpose in that comparatively poor society. They did not secure titles to the property until after the sale of the lot in March, 1832, by the "Alabama Company."

This church was used by the Methodists until the Spring of 1834, when they commenced the erection of a more commodious building. Then, it was sold to Mr. Neil Blue, who removed it to the lot in the rear, (the present location of the Methodist parsonage,) and converted it into a dwelling house. Mr. Blue sold it soon afterwards to Mr. John J. Cole, who was discount clerk in the Branch of the Bank of the State of Alabama, at Montgomery. Subsequently, it was purchased by the Methodists for a parsonage, and used as such until supplanted by their present elegant brick parsonage.

METHODIST EPISCOPAL CHURCH.

EARLY DAYS.

Among the early settlers of the City of Montgomery, there were a few Methodists who had united with the Church in the States from which they had emigrated. Although emigrating to a comparative wilderness and among strangers, they trusted the promises of Abraham's God to take care of them and bless them with ministers of their own faith, and church usages of their own choice. The self-devoted pioneer character of the Methodist preachers assured their hearts that they would be found out and a church established in this wild and distant region. Unlike the Jews during the Babylonish captivity, they did not hang their harps upon the willows and complain that they could not sing the sweet songs of Zion in a strange land. They did praise God fervently, and pray with faith for the coming of the herald of divine truth. This section of the State was embraced within the bounds of the Mississippi Conference, which numbered then many preachers of the true apostolical mould, who in the spirit of a Paul, counted not their lives dear, so that they might finish their course with joy, and the ministry they had received from the Lord Jesus, to testify the Gospel of the grace of God.

Rev. James King, who was still living in 1867, at the advanced age of eighty-seven years, was the first Meth-

odist preacher who visited Montgomery. Mrs. Flora Mills and family, Methodists from North Carolina, prevailed upon him to sojourn in the town during the spring and summer of 1819. He preached frequently in and around the town during his stay, greatly to the joy of the few Methodists. There were no regular appointments in this place by, and for the Circuit preachers until the summer and fall of 1829. The nearest preaching place was two miles out of town, at the Mills and Westcott Meeting House. The society formed there in 1821, was composed chiefly of the families of Thomas Hatchett, David Westcott, Thomas Nichols, Mrs. Flora Mills and Mrs. John G. Ashley, and their connection, plain old fashioned Methodists. They erected a log meeting house which constituted their house of worship until 1829. The Methodists in the town were in the habit of repairing to this plain, unpretending sanctuary to attend class meeting and listen to the preaching of the Circuit riders. In August, 1821, the Rev. James H. Mellard visited this part of the Circuit in his regular rounds, and preached in the Court House. His plain Wesleyan presentation of the truth made a deep impression and encouraged the Methodists to hold fast to the faith and await the organization of a regular society. Whenever he came to the town in those early days, not only the Methodists but all other christians hailed him as a true messenger sent from God, while his ministrations proved beneficial in a high degree. He was one of that band of devoted soldiers of the cross who were transferred from the South Carolina Conference to the Mississippi Conference to seek for the lost sheep of the House of Israel. He continued to minister at God's holy altar with the spirit of a true apostle until his triumphant death in 1859. Hundreds of souls added to the Church through his instrumentality still survive him and cherish his memory in this part of the State. Rev. Dr. Moses Andrew, who resided in the town, frequently preached at the Court House and in private houses. This pious man, in conjunction with Mr. William Sayre, a staunch Presbyterian, inaugurated the first movement towards the erection of a house of worship in Montgomery. In January, 1822, Bishop Enoch George of the Methodist Episcopal Church, while en route to preside at the Mississippi Conference, was induced to re-

main over and preach in the Court House. His was the first visit of a high church dignitary, and the whole town came out to hear the word of Eternal Life. Revs. Peyton S. Graves, William Rice and other Methodist divines occasionally filled appointments in the town.

A SOCIETY ORGANIZED.

Prior to 1832, Middle and South Alabama were included in and formed a part of the Mississippi Conference of the Methodist Episcopal Church. Montgomery was embraced within the limits of the Cahaba Circuit. No effort had been made to organize a society within the corporate limits of the town according to the rules prescribed by the Discipline of the Church, until the summer of 1829. At that period, the Rev. James H. Mellard, preacher in charge of the Circuit, invited the members that had worshiped at the Mills and Westcott Meeting House since 1821, to form a closer union with the few members who were then living in the town. Heretofore, those country members had been loth to unite with those in town. Hence their refusal to accept the proposition of the majority of the subscribers to finish the Union Church, for their own special benefit. When they did unite, it was more from necessity than choice. The Mills and Westcott Meeting House went to decay in 1828, and a new church had to be built or those members unite with the town Methodists and accept the use of the Union Church for that purpose. Mr. Hatchett, the leading man of the connection, still unwilling to cast his lot with the Methodists in town, resolved upon building another country church. Succeeding in collecting funds and material, he erected a neat little church upon the lands of Hance Baker, Sr., about two miles from town. This was in the spring of 1829. To his great mortification, the spirit of reform had divided the old Methodists in and about Montgomery, so that when he applied to Mr. Baker (himself an old Methodist) for titles to the ground upon which this new church stood, agreeably to previous arrangement, he was refused. He was told in plain terms that titles could not be given, for the reason that since the building was commenced and before its completion, a majority of the friends and visitors to the new church building had joined the Reformers or Asso-

ciated Methodists, and that they wished to use or appropriate the house to their own use. However, in justice to him and his friends, they refunded to him the amount contributed by them towards the building. Mr. Hatchett, finding himself foiled in his attempt to maintain a country organization for his friends, had reluctantly to fall back upon the town church for a place of worship. This was during the summer of 1829, and after Union Church had undergone considerable repairs, and which proved to be very comfortable for meetings.

The invitation of Rev. Mr. Mellard for a closer union having been accepted, a new society was organized in the church built in the town for all denominations. This was on the 15th day of September, 1829, and was composed of the following members to wit: Thomas Hatchett, Rachel Hatchett, Eliza Westcott, Susannah Nichols, Susannah Murrell, Cecilia Williamson, Eliza P. Blue, Mrs. S. Fields (wife of Zachariah Fields), Mary T. Clopton and Miss Lavinia Brothers. Soon after this organization, Mr. Hatchett obtained a long list of names to a petition setting forth the advantages which would accrue to the cause of religion by constituting the church at Montgomery a permanent station instead of a two weeks appointment in the Circuit. This petition, addressed to the Bishop and members of the Mississippi Conference, was promptly responded to by the appointment of the Rev. Benjamin A. Haughton as preacher in charge. He arrived in December, 1829, and entered at once upon his pastoral duties. It will thus appear manifest that the small society which the Rev. Mr. Mellard organized in September, 1829, was, in less than one hundred days, transferred from the Circuit and incorporated into the church of the Montgomery Station. This society of ten members formed the nucleus around which have gathered hundreds if not thousands of faithful followers of Christ, and at this time is represented by a membership of five hundred and five white members—including fifty from Herron Street Church. Only one of those original members, founders of the present first Methodist Episcopal Church of Montgomery, is still living, namely, Eliza Westcott, the same yet holding her original membership here. Mrs. Brothers died July 21, 1832, aged sixty years, after a long life spent in the service of her divine Master. Mrs. Blue died of yellow fever in this

city, October 20, 1854, aged fifty-nine years, ready for the summons of death, and coming off more than conqueror through Christ Jesus, her Savior.

WHERE THEY FIRST WORSHIPPED.

This Society worshiped in the Union Church building for over five years. A part of that period, the members were at a disadvantage in procuring the use of the church. The friends of Methodism committed a grave error in rejecting the proposition of a majority of the original subscribers to the Union Church building. These subscribers had proposed long prior to 1829, to relinquish to the Methodist Episcopal Church the aforesaid building (then incomplete) to be used by them for a place of worship, on condition that said Church would finish the building "in a plain and decent manner." If they had accepted the proposition when it was made, it would have given them entire control of the Church and its preaching appointments. Failing to do so, the consequence was that the Baptists and Presbyterians seized the favorable opportunity neglected by the Methodists, and took possession of the house. With a renewed subscription, those denominations raised about two hundred and fifty dollars, by which means they fitted up the building in a plain manner, with pulpit and seats, together with such repairs as were needed for the windows. They next supplied the pulpit with their preachers. The friends of Rev. Fields Bradshaw, the Baptist minister, engaged his services for two Sabbaths in each month, during the year 1829, and the first half of 1830. The Presbyterians claimed one Sabbath each month for their regular preaching appointment for ministers of their order, and put in a contingent claim for another Sabbath in each month for agents of the Missionary, Bible and Tract Societies, which, at that time, were mostly of the Presbyterian Church. It will thus be seen that there was but little room for Methodist ministers to occupy the Church, at least on the Sabbath. A fifth Sunday or the failure of a Baptist or Presbyterian preacher to be present, afforded the only opportunity for preaching by them.

Such was the State of affairs when the Rev. Mr. Haughton arrived, and took charge of the Methodist Society. During the first quarter of 1830, he had but

few opportunities afforded for preaching to his people in the church. His opportunities were more frequent during the second and third quarters of that year. But not, however, until the fourth or last quarter, did he get full possession of that house of worship. In consequence of so many hindrances, he did not succeed in adding many members to the Church. He was not a talented man, but a deeply pious and zealous minister, greatly beloved by the few members of the Society. The first invitation he gave for persons to join the Church, after he had taken charge of the Station, was on Sunday, April 11, 1830. Then Neil Blue, Zachariah Fields and Harriet Amanda Blue (not quite eleven years old), joined on probation. Others during that year, united by letter and on probation, among whom were, William Y. Higgins, Willis Higgins, Catharine Higgins, Hardy Herbert, R. H. Dart, Ann Spencer, Robert Parker, Catharine Parker, (the two latter formerly members of the Wesleyan Church, in London,) Richard Morgan and Charles G. Rush.

After the completion of the first Theatre in the town, the Methodists made an unsuccessful effort to purchase that building for church purposes. This proposition aroused the opposition of one at least of the stockholders so much that he threatened to defeat the Methodists in purchasing the lot on which stood then the Union Church, the present location of the First Methodist Church. On March 21st and 22nd, 1832, the "Alabama Company," whose part of the town was west of Court Street, closed out at auction their remaining unsold lots, including the church lot referred to. Some of the Methodists attended the sale, with great misgivings as to their ability to purchase the coveted, and to them sacred ground. They knew the comparative poverty of the membership, and the wealth of their Theatre opponent and competitor. The lot was offered, and sure enough the bids soon went beyond their means. Their hearts of course were depressed at the thought of having to relinquish all hope of securing the premises sacred to them by so many dear associations. It was finally knocked down to Gen. John Scott, for five hundred dollars. Although not succeeding in their own bids, they were rejoiced to know that it was not the property of the one who had vaunted his boasts against them.

Little did they on that occasion think of the fast friend they had, under the Providence of God, in that good man, General Scott. Unexpectedly to them, that lot and appurtenances were, on the 9th of May, 1832, deeded to them forever as a Church lot. At the instance of the purchaser, who was a member of the Company, the "Alabama Company" made a present of those premises to the Methodist Church, the deed for which is recorded in the Probate Office of this County, Book E, page 448. God, who had provided a sacrifice in the bushes in the place of Isaac, whom the father of the faithful had bound upon the rude altar, had also provided means to thwart the evil designs of that enemy of Methodism in our town. Gen. Scott had heard of the aforementioned threat, and knowing the impecunious condition of the few Methodists here, and considering them his people, he went to the sale resolved to take their part against that son of Belial. The Methodist Church in Montgomery has always held in grateful remembrance, this act of disinterested liberality and beneficence on his part. Their prayers in his behalf were frequent, and doubtless answered in his continued prosperity until his death. November 25, 1839. Mrs. Scott, his estimable lady was a Methodist, and one of her sons afterwards entered the ministry, while others of the family cast their lots with the Methodists.

The titles to this property being thus secured beyond peradventure, and the house finished, it would be but rational to suppose that the Methodists could now enter upon a season of rest, free from any disturbing elements from within or without. Such, however, was not their happy condition. It was soon discovered that the house was too small to accommodate the congregation which desired to worship there. At the Quarterly and other grand meetings of the Church, many had to return from the house for the want of seats. This necessitated the building of a larger church, and then their troubles commenced. The membership was poor, and besides, the Presbyterians and Baptists had exhausted all the available funds that could be begged or borrowed in the community, in building their new houses of worship. This latter threw the Methodists upon their resources, which at that time were very limited. With all these discouraging circumstances confronting them, they never besi-

tated, but went boldly forward in the undertaking, trusting to the Lord to prosper them in the good work. They first obtained a subscription of eight hundred dollars in money and materials, and through the influence of good friends they got the promise of a loan of one thousand dollars from J. B. Leavins of Mobile. Mr. Leavins was kind enough to extend said loan for two years, at the end of which time an accommodation for the same amount was obtained from the Branch of the Bank of the State of Alabama, at Montgomery. This Bank accommodation was extended for three years. With these means they felt justified in going forward with the work. In March, 1834, the contract for a new and more commodious church edifice was closed with Messrs. Wiley Blount and Charles Black, who completed it the next Spring. The old structure, formerly the Union Church, was sold to Mr. Neil Blue, who removed it to the lot in the rear of the present location of the Methodist parsonage. The building of the new church dragged along and continued to prove a severe test of the ability of the members, a majority of whom were poor in this world's goods. At one time it seemed almost impossible to save it from sale by the contractors. Mr. Neil Blue, however, threw himself into the breach, and relieved the debt at great risk. This new edifice was a framed building sixty feet long and forty-five broad, with a gallery at one end and on two sides, within. This gallery was usually occupied by the colored people when the services were for the whites. This church was dedicated on Sunday, March 1st, 1835, the Rev. Henry W. Hilliard, preacher in charge, preaching the dedicatory sermon. On that occasion the house was crowded to its utmost capacity, and the sermon was one of the ablest, most eloquent and appropriate ever delivered by that distinguished divine. This edifice served as a pleasant place of worship until 1853, when it was taken down to make way for the present large brick church. The colored members of the church re-erected the materials upon Holcombe street, upon the present location of the Clinton Chapel, which they used for their religious services. The Methodists were worshiping in that wooden structure during the remarkable revivals of 1839 and 1845, which added so many persons to all of the Christian Churches of Montgomery. In that building hundreds upon hundreds found peace with God,

who still are bright and shining lights, while hundreds of others who dedicated themselves to the service of their Master in that house, have gone from the Church Militant to the Church Triumphant. Many were the occasions, while occupying that edifice, that God's spirit was manifested in a peculiar manner. What pleasant associations cluster around the memory of that church in the minds of the present membership.

The present massive church building was commenced in 1853, and in two years was sufficiently advanced to admit of being used. The architect was Mr. C. C. Orde-man, and the contractor Mr. B. F. Randolph. The dedi-cation took place on Sunday, March 3d, 1856, twenty-one years after the other building was consecrated to the service of Almighty God. Bishop George F. Pierce preached the dedicatory sermon, from 1st Corinthians, chapter 1, verses 23 and 24. The church on that occa-sion was filled to overflowing—seats, aisles, galleries and doors were thronged with an attentive congregation. The Bishop never preached with more freedom or with a higher appreciation by his audience. The hearts and purses of the congregation were fully opened to the appeal for help towards paying off the remaining debt due for its con-struction. The cost of the church was about \$25,000, all of which has long since been paid. The building was a plain, unpretending struc-ture, which in outward appear-ance is not very attractive. It is now an elegant build-ing, the most imposing in the city. In the extent of ac-commodations for a congregation, it exceeds any other church in the city, for it is calculated to seat about two thousand persons.

PASTORS.

1830.—Rev. Benj. A. Haughton, first pastor, and sent by the Mississippi Conference. He is now gone to his reward in Heaven.

1831.—Rev. Robert Donovan Smith, also sent by the Mississippi Conference. He died in Madison Parish, La., May 1st, 1848.

1832.—Rev. Seymour B. Sawyer, also from the Mississip-pi Conference. In November, 1834, he married Miss Martha J. Brothers of this city. His death occurred from consumption, at Wetumpka, in 1844. The stanzas composed by him on his death-bed, and known as "Saw-

yer's Exit," are sung by Christians of every denomination throughout this continent. Mr. Sawyer was originally a Cumberland Presbyterian.

1833.—Rev. W. R. S. Mosley, the first preacher sent to this Station from the Alabama Conference, which was constituted in 1832.

1834.—Rev. S. B. Sawyer was returned, this time by the Alabama Conference.

1835.—Rev. H. W. Hilliard, the eloquent divine, and afterwards Charge de Affairs at Brussels and leading politician, serving in Congress several sessions from this District. At present he is U. S. Minister to Brazil.

1836.—Rev. Robert A. Smith, a holy man of God, who died at Columbiana, Shelby county, when Rev. John Boswell filled out the pastoral year.

1837.—Rev. H. A. G. Lee, who was afterwards murdered while passing through the noted "Mississippi Swamp."

1838.—Rev. Greenberry Garrett, long a leading member of the Alabama Conference of the Methodist Episcopal Church. Though not a brilliant or learned man, he was devotedly pious, and a staunch Methodist.

1839.—Rev. Wiley W. Thomas, remarkable for his deep piety and thorough consecration to the ministry. His labor was crowned that year by a wonderful revival, which commenced in September, whereby the Church was largely added to. He afterwards married a niece of the late Vice President William R. King, and is still laboring as a local preacher in North Mississippi.

1840.—Rev. Thomas H. Capers, nephew of the late Bishop William Capers. He was an able preacher, but the unprecedented political excitement of that year greatly hindered the cause of religion here as well as elsewhere. He has joined his uncle, in the "house not made with hands, eternal in the Heavens."

1841.—Rev. Samuel Armstrong, a plain, unobtrusive minister, full of faith and the Holy Ghost, and devoted to his flock.

1842.—Rev. Lovick Pierce, one of the colossal intellects of the Methodist Episcopal Church, South, who still, now in his ninety-fourth year, regularly ministers at God's holy alter.

1843.—Rev. William B. Neal, whose ministrations proved very beneficial to the Church and congregation.

His plain, practical sermons, and Godly walk and conversation, were blessed by the Divine Shepherd in adding sheep to the fold.

1844.—Rev. Stephen F. Pilley, whose health interfered with his labor so much that he retired in the Fall, when he was succeeded by Rev. O. R. Blue.

1845.—Rev. Jefferson Hamilton, much in the style of the Apostle Paul in his ministrations, and long one of the purest and most convincing and effective preachers of his Church. During that year, occurred one of the most remarkable revivals of the last fifty years, which lasted over four consecutive months, and extended to all the churches in Montgomery. He died in great peace in Opelika, at the session of the Conference in December, 1874, surrounded by his brethren, in his 59th year.

1846.—Rev. Jefferson Hamilton was returned.

1847.—Rev. John C. Keener, now a Bishop of the Methodist Episcopal Church, South, and for several years editor of the New Orleans *Christian Advocate*. His faithful labor here was not blessed by any unusual awakening among sinners. His was bread cast upon the waters.

1848.—Rev. William H. Milburn, "the blind preacher," who afterwards joined the Protestant Episcopal Church, but has since returned to the M. E. Church. His eloquent discourses attracted large congregations, who hung with rapt delight upon his intellectual efforts. Rev. W. F. Samford was to have taken the station.

1849.—Rev. William H. Milburn was returned.

1850.—Rev. Joshua T. Heard, rather blunt in his manners, but a devoted Christian and an earnest, untiring preacher of the Gospel. Much improvement in the Church resulted from his labors, by which several sinners were converted and added to the faithful.

1851.—Rev. Joshua T. Heard was returned.

1852.—Rev. Christopher D. Oliver, a fine scholar and ripe intellect, devoted to his work, and noted for the brevity of his sermons.

1853.—Rev. Christopher D. Oliver was returned.

1854.—Rev. Oliver R. Blue, son of Neil Blue, the first probationer received into the Church here in 1830, and his mother was one of the founders of the Methodist Society here in 1829. He is one of the converts of 1839, whom God called to preach his word, which he has con-

tinued to do since 1843. His clear, practical presentation of Divine truth seldom fails to make a lasting impression. He always labors with an eye single to the glory of God, and is noted for his high executive ability.

1855.—Rev. Oliver R. Blue was returned.

1856.—Rev. Thomas W. Dorman, now in glory resting from his earthly labor, was very acceptable to the Church, laboring in season and out of season for the edification of saints and the conversion of sinners. He joined the Conference from Montgomery at the session of 1839, after a few years spent in a secular business.

1857.—Rev. Thomas W. Dorman was returned.

1858.—Rev. Archelaus H. Mitchell, a fine specimen of the old fashioned, clear headed, practical Wesleyan preacher. For several years he had presided over Centenary Institute in Summerfield, near Selma. His discourses and regular pastoral visitations to the members endeared him to the Church. His pastorate produced a marked improvement in the piety of his flock and a stricter conformity to the usages of Methodism.

1859.—Rev. Archelaus H. Mitchell was returned.

1860.—Rev. James A. Heard, son of the late Franklin C. Heard of Mobile. His manly, Christian deportment, zeal for his Master's cause, and clear presentation of the Gospel, gave him a large opening to the hearts and consciences of his congregation, especially among the young people.

1861.—Rev. James A. Heard was returned.

1862.—Rev. Edwin Baldwin, remarkable for intellect, culture, eloquence, and single devotion to the work of the ministry. Large congregations hung upon his lips and drank in the great truths of the Bible presented with so much eloquence of language and manner. He died in Selma in 1867, and has exchanged the Cross and the Itinerant's harness for the Crown and the faithful minister's reward.

1863.—Rev. Edwin Baldwin was returned.

1864.—Rev. Holland N. McTyeire, at present a Bishop of the Methodist Episcopal Church, South. Few of his compeers equal him in native strength of intellect, or learning sanctified by grace and consecrated wholly to the service of his Divine Master and Lord. He was the first editor of the New Orleans *Christian Advocate*, when a very young man, and since then he has conducted the

Nashville *Christian Advocate* with marked ability and success. His executive ability has always been conspicuous. His labors here resulted in much benefit to Methodism and the cause of religion generally.

1865.—Rev. Holland N. McTyeire was returned.

1866.—Rev. Holland N. McTyeire was returned, being the first preacher in charge of the station for three consecutive years.

1867.—Rev. John Matthews whose able and faithful ministrations are fresh in the minds of the citizens of Montgomery. His type of man, Christian and minister eminently adapt him to the spread of the Redeemer's Kingdom on the earth. In labors he was abundant, and God blessed the Church with gracious revival seasons through his instrumentality.

1868.—Rev. John Matthews was returned.

1869.—Rev. John Matthews was returned.

1870.—Rev. John Matthews was returned for the third time, and thus completed the four consecutive years of pastorate here, allowed by the new discipline of the Church.

1871.—Rev. Dr. Edward Wadsworth, late professor in the Southern University at Greensboro, Hale County, Alabama. His mature, cultivated intellect, thorough Theological training, and long ministerial experience, render him a workman of which the Church may well be proud. He has always occupied a leading position in the Church and his name is linked with much of the educational progress and development of the Methodist Episcopal Church. Much good must result to his charge and his large intelligent congregation generally, during his pastorate in Montgomery.

1875.—Rev. A. S. Andrews, the professor in the University at Greensboro, where his thorough scholarship and rare aptitude for imparting instruction contributed largely to elevate the high character of that Institution of learning. His discourses seem well prepared, and calculated to inculcate sound Scriptural doctrines, edifying believers and for the conversion of sinners.

The Court Street Methodist Episcopal Church, South, in the city of Montgomery at present numbers five hundred and five white members. Since its first regular organization in 1829 with only ten members, there have probably been added by letter and received on probation, nearly

two thousand souls, including the colored. The colored members were permitted in 1853, to organize a separate church society when they re-erected the old church building for their own use. Several of the white members also, were detached in the organization of the Herron Street Church in 1860. The cause of Methodism, from the days of John and Charles Wesley, when those devoted Churchmen went out to spread scriptural holiness, has prospered beyond degree. Like the Wesleys and their holy co-adjudors, the Methodists in our city did not despise the day of small things, but gave their cause and themselves to God who promised the father of the faithful to make his seed as the sands on the sea-shore, and as the stars of heaven. A few of the early members have been spared beyond the Psalmist's term of human life to witness the wonderful doings of the Lord in establishing the mountain of his house in the top of the mountain, ere they take their final departure to the rest prepared for the people of God, where their early classmates have most of them already entered at the close of life's pilgrimage.

PESBYTERIAN CHURCH.

The early population of the present City of Montgomery comprised a few staunch members of the Presbyterian Church, who, in emigrating, had brought their certificates with them, and continued steadfast in the faith. Indeed, the chief founder of the town, Mr. Andrew Dexter, was a Presbyterian. Although, for several years, without a regularly organized Congregation, a place of worship, or Pastor, still they adhered to their profession of faith, awaiting the advent of the Presbyterian Minister, and the enjoyment of the regular means of grace. No other professed servants of Christ exceeded them in their godly walk and conversation, and none were more prompt or more abundant in good words and works. They improved every opportunity to attend public worship, whether conducted by Presbyterian, Methodist or Baptist preachers. That good man

and pious Presbyterian, William Sayre, long since gathered to his reward in Heaven, was ever on the alert for the ambassadors of Christ, and was most active in giving notice of preaching, and usually invited them to his mansion. Whenever a preacher arrived in the town, Mr. Sayre, like Abraham when the Lord appeared to him in the Plains of Mamre, would make haste to meet him, and provide for his comfort before he departed on his journey. The cause of religion generally, and Presbyterians especially, owed much to him during his residence here, for his constant, faithful and untiring efforts. He, in conjunction with the Rev. Dr. Moses Andrew, a local Methodist preacher, inaugurated the movement for building the first or Independent Church in the town.

Presbyterian clergymen occasionally visited the town, and performed divine service previous to the erection of the Independent Church. In January, 1824, the Rev. Messrs. Sloss of Cahaba, and Alexander of Pleasant Valley, by order of the South Alabama Presbytery, so journed for several days, conducting religious exercises. The services were commenced with a sermon in the Court House by the Rev. Mr. Alexander, January 11, and closing with a discourse on the following Sunday night, by the Rev. Lee Compere, a Scotch Baptist Missionary to the Creek Indians. During their stay the Sacrament of the Lord's Supper was administered by them to a few members living in the town and vicinity, members of other Churches participating. This, it is believed, was the *first* time that solemn ordinance was ever observed in Montgomery.

The latter part of March, 1824, the Rev. Mr. White visited the town and organized the "Montgomery Presbyterian Congregation," there not being a sufficient number of communing members to constitute a Church. This congregation was taken under the care of the Presbytery of South Alabama, which was to supply it with preaching. A committee of three were to be chosen annually to superintend the affairs of the Society. The Committee for 1824, and the first chosen, consisted of Messrs. William Graham, William Sayre and C. D. Connor. The first divine service under the direction of the Committee was conducted on Saturday, March 28, 1824, when the Rev. Mr. White proclaimed the truth as it is in Jesus, to a large and serious audience in the Court

House. At that period, too, the first Sabbath School in the town was instituted, with John Gindrat as Superintendent, who was a Baptist, and Messrs. Cornelius Buck, Andrew Dexter, Ebenezer D. Washburn and Edward W. Thompson, Presbyterians, as male teachers; and Mrs. James W. Johnston and Mrs. Phineas Davis, Presbyterians, as female teachers.

In the year 1825, the Presbytery held its Spring Session in Montgomery, using the Court House on that occasion. The members were hospitably entertained by the citizens, who also manifested their interest in their attendance upon the religious services. Beginning with 1825, the Rev. George Grey McWhorter (father of the late Dr. A. B. McWhorter of this city,) occasionally came over from Autauga County and preached for the Presbyterians. This he continued to do until his death, in 1828. The Rev. Mr. McPhail and Rev. Mr. McGaughey, also performed divine service here. In 1827, the Rev. Samuel L. Watson of South Carolina preached to the "Congregation" during a part of six months, producing a lasting impression for good, and greatly encouraging the few faithful Presbyterians.

In November 1829, the first steps were taken to organize a Presbyterian Church in Montgomery. After the Rev. James Martin had preached here as a Missionary for some time, he in conjunction with the Rev. Isaac Hadden of Claiborne, Monroe County, on the 8th day of November of that year, constituted the Church. The following letter was sent to the South Alabama Presbytery, holding its Fall session at Greenville, Butler County, November 12, 1829.

"Town of Montgomery.

"To the Presbytery of South Alabama, Greeting—
"Dear Brethren:

"We whose names are hereunto subscribed, feeling that it is our duty, and that it will be profitable to our souls, to unite ourselves together in a social capacity for the worship of God, and having adopted the doctrine and discipline of the Presbyterian Church, we therefore pray the Presbytery of South Alabama to be taken under their care as a regular organized Church, to be known by the name of the Montgomery Church."

Said letter was signed by the following persons, being in full communion, namely: William Sayre, John Tay-

lor, Fanny M. M. Sayre, William Graham, Andrew Dexter, Mary Stone, Ann Hooks, Susan Ellis, Sophia Northrop, Margaret Taylor, Arabella McLaughlin, and Catharine Clark. And also signed by the following baptized members in the Presbyterian Church, viz: J. L. Beecher, Marshall H. Hooks, Neil McLaughlin, Daniel Clark, David A. Northrop, Elizabeth Biggers, Hugh W. Henry, Edward Ellis, and Harriet McBryde. On the same day, William Sayre and John Taylor were elected Elders and set apart for ordination.

"We do hereby certify that we did attend and organize the above Church and ordained Elders." (Signed) Rev. James Martin and Rev. Isaac Hadden.

The Presbytery promptly granted the request, and accordingly received the Montgomery Church under its care. This Church, as the "Congregation" organized in 1824 had done, worshiped at first in the house erected for all denominations, the present location of the first Methodist Episcopal Church.

In the early part of 1830, the Church felt it to be their duty to use exertions to erect a house of worship for their own use. A subscription was gotten up, and the citizens of the town and county came forward and contributed liberally towards its erection. A meeting of the subscribers was held July 15th, 1830, at which some rules and regulations were adopted, and seven trustees elected to select a site and contract for building the new church, and generally to superintend its temporal concerns. During the fractional year to March, 1830, the following members were received: Rev. Fields Bradshaw (a Baptist Minister), Mrs. Eliza Bradshaw, Thomas Stevens, Daniel Clark, Mrs. Mary Bibb, Samuel W. Goode, Mrs. Frances Goode, Ann E. Goode, Mrs. Sarah A. Graham, Strong Thorington, Mrs. Margaret Thorington, Ezekiel Hairston, Mrs. Elizabeth Ogbourne, and Mrs. Ann Hairston.

Mr. William Sayre, a Ruling Elder, attended the session of the Presbytery at Tuscaloosa, as a delegate, March 19, 1830; and at Shell Creek, Wilcox county, October 21, 1830. Mr. John Taylor, a Ruling Elder, attended the session as a delegate, at Millennium Hope Church, July 9, 1830. The Rev. James Hillhouse visited Montgomery November 11, 1830, and preached to large congregations for three days in succession. During that visit, Mr. Samuel W. Goode was elected a Ruling Elder.

in the Church, no ordination being necessary, since he had held that position in the Church at Washington, Wilkes county, Georgia. The Annual Report to the Presbytery, made March 10, 1831, showed twenty-three communing members, and eight infants and two adults baptizized during the previous years. The accessions during the year 1830 were Mrs. Calfrey, Mrs. Mary Nibbs, Mrs. Mary Daniel, Neil McLaughlin, Mrs. Mary E. Taliaferro, Mrs. Susan Thomson, Mrs. Martha Henry, Mrs. Rebecca B. Brown, Mrs. Catherine Moulton, Mrs. Elizabeth Murphy, Thomas Moulton, Mrs. Jane Hairston, Mrs. Mary A. Harrison, Jane M. Tarleton, Maria Taylor, Caleb G. Tyler, Sterling E. Harrison, Mrs. Eliza W. Baker, Mrs. Harriet McBryde, Mrs. Nancy Falconer, Miss Nancy Falconer, Miss Eliza Molton, Miss Arianna Cunningham, Mrs. McWilliams, Alexander McKeithen, Mrs. Henry Lucas, Benjamin Thompson, James Kelly, Mary Taliaferro, and Thomas McGowan.

The committee on the selection of a church lot purchased the present location on the south side of Adams street, between Court and Perry streets. The new building was commenced in the Spring of 1830, and was completed by the middle of November, 1831. On Sunday, the 20th day of that month, it was consecrated to the service of Almighty God, with imposing and solemn religious ceremonies. This was the first church edifice regularly dedicated in Montgomery. The Rev. Isaac Hadden administered the rite of baptism to Mrs. Nancy Falconer, Mrs. Henry Lucas and Alexander McKeithen, and also to Joseph Bryan Goode, son of Elder Samuel W. Goode. The Sacrament of the Lord's Supper was then administered by the Revs. Messrs. Hollman, Hadden and Bradshaw, in the presence of a numerous, attentive and deeply interested assembly. The whole services of this and the three preceding days, were characterized by the deepest solemnity and interest. The Church felt that her Savior was present, of a truth. As at the dedication of Solomon's Temple, the glory of the Lord seemed to fill the whole house. Many, before careless, expressed their desire for an interest in the prayers of God's people; some found peace and joy in believing, while others experienced an increase of spiritual strength. Doubtless many souls have never ceased to look back with adoring gratitude to this season as the commencement of their spiritual exist-

ence. The Annual Report sent to the Presbytery exhibited quite an increase, there being forty-seven communing members, and nine adults and seventeen children baptized.

On January 4th, 1833, the Presbytery of South Alabama met in the Presbyterian Church in Montgomery, to attend to the examination and ordination of Alexander N. Cunningham. Being satisfied as to his qualifications, literary and theological attainments, his experimental piety, and the pieces of trial assigned to him, the Presbytery proceeded on Saturday evening, the 5th day of January, to set him apart to the sacred office of the ministry, in the presence of a crowded assembly. The Rev. Fields Bradshaw presided; the Rev. James Hillhouse preached the Ordination Sermon, and the Rev. Robert Hollman delivered the Charge. The whole scene was extremely solemn and interesting. The Annual Report to the Presbytery showed the continued prosperity of the Church, there being sixty-six communing members, while nine adults and four children had been baptized. Twenty-four members had been received during the year, eight by certificate, and sixteen on examination, and five dismissed to unite with churches more convenient to them. The accessions were as follows: William Falconer, Norbourne Ratcliffe, James M. Wells, Mrs. Adeline E. Bell, Mrs. Rachel King, Mrs. Elizabeth Whipple, Miss Louisa Northrop, Mrs. Sarah Shute, Mrs. Hoyt, Mrs. Sally Converse, Miss Roxanna Brack, Miss Rebecca Gunter, Miss Mary Gunter, Mrs. Jane Hannon, Mrs. Mary Brumby, Wiley Gunter, Miss Frances M. McCants, Hardy Wilkins, Israel Pond, Mrs. Narcissa Harris, and Lavinia, a colored woman of S. W. Goode.

The session records of the Church until August, 1835, showed a constant healthy increase of members, and a gratifying state of the Church. From that period until October 11, 1839, there appeared to have been no regular records kept. Dr. J. B. McJunkan, Clerk of the Session, under the latter date remarks, that "owing to the deplorably destitute and unsettled state of the Congregation from that period, (December, 1835,) to the present, it is almost impossible to give anything approaching to a correct summary of her proceedings."

Early in 1839, the Rev. Aaron B. Jerome, a graduate of the Theological Seminary at Princeton, New Jersey,

was engaged as Pastor, and entered upon the duties of his office. The rather disorganized state of the Church, the low state of piety in the community at large, inducing as a consequence too great conformity on the part of Christians to the ways of the world, and too frequently a disregard for the established ordinances of God's house, were serious barriers to the successful progress of Gospel truth. Over the spiritual destitution of this branch of Zion he yearned, with intense desire after the blessed presence of the Holy Spirit. From March to July, he labored assiduously, performing the responsible duties of his sacred office. They proved too much for his physical strength, superinducing a fatal attack of the prevailing fever. He repaired to Talladega Springs, where he finished his earthly course on the 23d of July. Thus, in the twenty-sixth year of his age, this man of God, thoroughly equipped and approved, was taken away, and his congregation were called to mourn the first death of a pastor. A funeral sermon of the deceased was preached September 29th, 1839, by the Rev. H. W. Hilliard of the Methodist Episcopal Church.

The Rev. Dr. William T. Hamilton of Mobile, with the advice of several ministers of Christ, visited Montgomery in November, 1839, and conducted a protracted meeting with edification to the Church and the community. The following members were received during his stay, by certificate and on examination: James English, William H. Mitchell, Mrs. Jane B. Mitchell, Miss Elizabeth Mitchell, Miss Margaret Mitchell, Mrs. Laura M. Elmore, James Harris, E. M. Hastings and wife, Anna A. Hastings, William Hansford, Dr. J. B. McJunkin, Miss Martha Harrison, and Mrs. Sarah Jane Harris. Messrs. E. D. Ledyard, E. M. Hastings and Dr. J. B. McJunkin were elected Ruling Elders, the two latter of whom were duly ordained and set apart for their sacred offices.

The Rev. David Finley entered upon the duties of pastor of this Church January 12th, 1840. In that position he labored faithfully and with great acceptability until 1857, a period of seventeen years. His death occurred at Nashville, Tennessee, January 2, 1858. During his pastorate, the Church and congregation were much edified by his able and clear expositions of divine truth. Thoroughly penetrated with the importance of indoctrination, he oftener than pastors usually do, preached doc-

trinal sermons. While all the time there was a steady increase of members, at times God poured out his spirit in a remarkable manner, thus attesting his commission and adding souls to his ministry. This was especially the case in 1845, when an unusual revival extended to all churches in Montgomery, and lasted four months.

The Presbyterians worshiped in the house dedicated to God in 1831 until 1844, when they resolved to provide for the necessity which had been felt for several years. They resolved to erect another edifice, and one more suited to the growth of the city and their increased congregation. They were the second denomination in Montgomery to erect a brick church. In July, 1844, the old building was taken down and converted into a Lecture room, on the rear of their lot. This Lecture room was used as a house of worship during the construction of the new edifice. Mr. Alexander McKenzie, a worthy member of the Churh, was the architect of the new building, and Mr. John P. Figh was the contractor. The new church was completed early in 1847, at a cost of about \$16,000, and has ever been an ornament to the city and a model of church architecture. The church was dedicated on Sunday, February 21st, 1847. The pastor, Rev. Mr. Finley, preached the dedication sermon, from the last clause of the last verse of the last chapter of Ezekiel—"The Lord is there." He was assisted in the other exercises by the Rev. Dr. Hamilton of Mobile, and Rev. J. C Keener (now Bishop) of the M. E. Church, Rev. H. Talbird of the Baptist Church, and Rev. O. H. Shaver of the Methodist Protestant Church. The other Churches of the city had no services on that day, in order that all the congregations might attend the dedication. Notwithstanding the rain fell in torrents about service time, the new church was crowded. In 1859, this church was enlarged at an additional expense of six thousand dollars.

The Rev. George H. W. Petrie, the successor of Mr. Finley, and the present excellent pastor, was regularly installed by appointment of the East Alabama Presbytery, on Sunday, May 31, 1857. The Rev. James McKee preached the Sermon, from 2d Corinthians, 2d chapter and 16th verse: "Who is sufficient for these things?" The Rev. C. L. R. Boyd, who presided, proposed the Constitutional questions, and gave the Charge to the pastor. The Rev. A. B. McCorkle gave the Charge to the people.

Then followed the interesting and impressive ceremony of the heads of families coming forward and giving the pastor the right hand of fellowship, in token of their cordial respect and affectionate regard. The confidence of his Church and congregation has been well placed. God has blessed his faithful, devoted pastoral labors with an increase of piety and of membership. Few ministers exemplify as fully, by their ministrations and intercourse with their charges, the true Bible standard of the Christian pastor. He is truly "an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity," neglecting not the gift that is in him, which was given him "by prophecy, with the laying on of hands of the Presbytery. When he took charge of the Church here in 1857, there were *ninety-eight* members. There have been added since that period to this date, 1877, *five hundred and thirteen*. Of the first mentioned number, there have died or been dismissed fifty-one members, leaving of those now connected with the Church, forty-seven. Of the accessions, there have died or been dismissed two hundred and forty members, leaving of those accessions in connection with the Church, two hundred and seventy-three. The total number of members at the present time is three hundred and twenty. This is a gratifying exhibit, in evidence, too, of the divine blessing upon the labors of the present pastor. God has certainly done great things for his faithful followers of the Presbyterian faith in Montgomery. The nucleus of twelve members in 1829, is now represented by over three hundred; while many are now in the house "not made with hands, eternal in the heavens." Of the membership in this Church, three have entered the ministry, to wit: Rev. G. R. Foster, Rev. J. C. Sturgeon, and Rev. George L. Petrie, son of the pastor of this Church, and recently transferred to the pastorate of the Presbyterian Church in Charlottesville, Va., from the pastorate of Second Presbyterian Church in Petersburg, Va. All of the original members who constituted a Church forty-nine years ago, have entered the rest that remaineth for the people of God.

The present officers of the Church are: Rev. G. H. W. Petrie, D. D., Pastor; Messrs. William B. Bell, E. D. Ledyard, Thomas Joseph, James W. Hardie, T. B. Beethea, and E. P. Morrisett, Ruling Elders; and Messrs. Israel W. Roberts, John W. Durr, J. G. Winter, Wil-

liam H. Ware, Samuel D. Seelye, and E. R. Hastings, Deacons. Mr. Roberts has been a Deacon of this Church ever since 1841, having been one of the first elected.

The following are the pastors, with the period of their pastorates:

1830.—Rev. James Martin, for one-third of his time during three months.

1831-36.—Rev. A. N. Cunningham.

1838.—Rev. W. Y. Allen of Kentucky, until his removal to Texas at the close of the year.

1839.—Rev. A. B. Jerome, from February until his death, July 23d.

1840 to 1857.—Rev. David Finley.

1857 to date.—Rev. G. H. W. Petrie, D. D., the present pastor.

SUMMARY FOR 1857-77.

Of Church Members.....	611
Of Baptisms.....	342
Of Church Funds.....	\$108,000

FIRST BAPTIST CHURCH.

The Baptist denomination was represented by several worthy members among the early settlers of the city of Montgomery, being next in numbers to the Presbyterians. Emigrants who were members of the Baptist Church in other States, had brought their letters with them in order to unite themselves with the Church here, whenever one was constituted. Notwithstanding at first, without a church edifice or a regular society in the town, they were occasionally visited by faithful ministers of their faith and order, who preached in the Court House and in private houses where an opening was presented. Most of the early Baptists in the town improved the opportunity offered in 1819, by the establishment of Elim Church, to unite with it, although located nearly six miles in the country. That Church was constituted June 19th, 1819, by a Presbytery consisting of the Rev. James McLemore and Electius Thompson, which was probably the first

Christian Church ever organized within the limits of Montgomery county. Those town Baptists continued that union until 1829, when a Church was constituted within the town; some of them even maintaining it ever afterwards.

The earliest Baptist preacher in this vicinity, if not also within the county, was the Rev. James McLemore, so well and favorably remembered by many of our present citizens. This holy man and zealous herald of the truth, although afflicted in body, spent most of his time in calling sinners to repentance and strengthening believers. God blessed his labors all the time, and added many seals to his ministry which will be crowns of rejoicing in eternity. When he removed to this county, in 1818, this section was a comparative wilderness, and, as to the means of grace, almost a heathen land. Moved by the Spirit of God, which had set him apart for the services of the altar, he went forth to seek and to save the lost, keeping back nothing that was profitable, and teaching publicly from house to house. He shunned not to declare the counsel of God to dying men. Like St. Paul, he could truly say, "for our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world and more abundantly to you-ward." While he was pastor of Elim Church, from 1819 until his death, in 1834, he also served four other churches in this county and one in Autauga county, being truly in labors most abundant. Among other early Baptist preachers in this section, were the Revs. Lee Compere, William J. Larkins, Fields Bradshaw, Joseph Ryan, Alexander Travis, and Alva Woods, D. D.

No steps, however, were taken to constitute a Baptist Church in the town until November 29, 1829. The Methodists, in September of that year, and the Presbyterians, in the early part of November, had organized churches in this place. On the 29th day of November a meeting was held in the house of worship for all denominations, when the First Baptist Church of Montgomery was constituted in due form by a Presbytery composed of Elders Lee Compere and Fields Bradshaw, with John Gindrat, J. R. Crosby, Margaret Wiggins and Mrs. Lee Compere as members. Owing, however, to objections which arose in the minds of sister Churches, calculated to prevent

Christian fellowship, it was deemed best afterwards to call a new Presbytery for the purpose of reorganization. This Presbytery consisted of Elders Alva Woods, D. D., Alexander Travis and Joseph Ryan. They met in the Presbyterian Church August 11, 1832, and re-constituted the Church with the following nineteen members, namely: A. B. McWhorter, John Gindrat, Robert Brumby, Thos. P. Miller, Thomas B. Burton, Robert Compton, Pleasant W. Spear, William Moffat, Cannon Jones, Ellen McWhorter, Sarah Gindrat, Mary D. Harris, Elizabeth McWhorter, Rebecca Marbury, Susannah Brumby, Martha T. Douglass, Ellenor F. Mallory, Nancy Cox and Elizabeth Jones. They also chose A. B. McWhorter as Deacon, (a position he had held in South Carolina as far back as 1823,) who served alone until April, 1835, when John Gindrat and Jordan Peters were also chosen. At this meeting a Church Covenant and Articles of Faith were adopted and subscribed by all the above members. On that day, too, the first persons were received into the Church by experience and baptism, being Mrs. Sarah Gindrat and Mrs. Mary D. Harris. They were baptized by the Rev. Alexander Travis, in the Alabama river, constituting the first administration of the ordinance by immersion ever witnessed in this place. These first fruits ever afterwards continual living epistles, "known and read of all men," and finally left the world in the triumphs of the Christian faith. The original members mentioned in 1829 and 1832 at first worshiped in the Union or Independent Church edifice, the control of which the Presbyterians and Baptists, before organization, had secured. The Rev. Fields Bradshaw supplied the pulpit two Sabbaths in each month during 1829, and the first three months of 1830. There these few faithful servants of God were wont to meet and hold sweet communion together, and pray with fervor and faith for the conversion of souls and the building up of this waste place of Zion.

At the final sale of lots at auction by the "Alabama Company," in March, 1832, Mr. John Gindrat purchased fractional square numbered twenty nine for one hundred and eighty dollars, which he deeded to the Baptist Church in Montgomery for a church lot forever. Thus provided with a lot by the munificence of one of the members, an effort was made that year to erect thereon a church to the

living and true God. Subscriptions were readily obtained in the town and surrounding country, and the first edifice commenced in 1832, which was completed and dedicated the next year. This structure was a plain unpretending framed building, about sixty feet long, forty feet wide, and twenty-five in height. There was the usual gallery within on two sides, for the accommodation of the colored people chiefly, when the whites had divine service. The cost was about three thousand dollars, a large sum in that day to be expended for the erection of a church among our small population, and a still smaller congregation, especially since the Presbyterians the year previous had been liberally aided by the same community in a similar matter. Then, for the first time, the Baptists of Montgomery felt like the Jews of old when Solomon's Temple was dedicated. They rejoiced that they now had a sanctuary of their own, consecrated to their God, where He would delight to manifest His presence and shower down His richest blessings. Their prayers had been answered, and they would no longer be constrained to carry the Tabernacle about from place to place during their pilgrimage to the better, yea, the Heavenly Country. This building was their house of worship until 1852, when it was removed to make way for the present splendid brick church, which the wants of the increased membership and congregation demanded. It was sold to Mr. James L. Holt, who converted it into a shop on McDonough street, for his carpentering, planing and milling business. It was consumed by fire, Dec. 12th, 1859.

Many of the present members delight to recur to the numerous occasions when the Lord appeared by His Spirit in their midst, and refreshed their souls, in that first church building. Then, they were blessed with many of the happiest seasons of grace in their entire Christian experience. In that building, not a few of them were cut to the heart by the preaching of God's word, and there they found peace and joy in casting their all upon their Savior, whose yoke proved to be easy and whose burden light. They were worshiping in that house in 1845, when God poured out His Spirit so wonderfully in all the churches of this city, whereby so many hundreds were brought to a saving knowledge of the Gospel. Four of the Trustees were elected June 7, 1834, consisting of John Gindrat, Thomas B. Burton, J. J. Stewart, and

Stephen Harris, to act with A. B. McWhorter, already a Trustee.

Cæsar McLemore, a colored preacher, labored for many years in this section with great acceptability among the colored and white people. Such was his Bible knowledge, Christian deportment, and zeal in his Master's cause, that he never failed to draw large congregations, in the city as well as in the country. Thousands of both races have cause to bless God for calling him to the work of the Ministry. The Alabama Baptist Association purchased his freedom, in order that Cæsar might devote all of his time to preaching the Gospel. By invitation of the Association, he preached before the Association, in a manner, too, that satisfied all who heard him that he was a true Ambassador for Christ.

The present brick church was completed in 1854, at a cost of \$25,000. The corner-stone was laid by the Masonic fraternity, March 12th, 1852, with their usual interesting and impressive ceremonies. On that occasion the Rev. J. E. Dawson, of Georgia, delivered an appropriate and eloquent address. The Church was dedicated in May, 1854, the Rev. T. J. Keene preaching the dedicatory sermon. When the erection of a new church was determined upon, it was deemed best to secure an eligible corner lot. Hence, a purchase was made of the lot upon which the city building now stands, but attachment for the original church lot, and a desire to carry out the purpose of the liberal and pious donor, Mr. Gindrat, induced a resale of the purchase on the corner of Monroe and Perry streets.

The present membership is composed of 438 white members, comparing favorably as to numbers, piety and standing with any other religious denomination in this city. Prior to 1867, when the first colored Baptist Church was constituted and a separate edifice erected, the first Baptist Church had a colored membership of seven hundred. It also had previously lost some white members by the organization of the Second Baptist Church by the Rev. Frank Callaway, in the eastern part of the city, on Capitol Square. In taking a retrospect to 1829, when the Church was first constituted with only four members, we are constrained to bless God for the great work which he has accomplished. From what a feeble beginning has He caused to grow up one of the

most numerous, intelligent and pious religious societies in this State. A Paul may preach, an Apollos water, but God gives the increase. The Head of the Church will always acknowledge his faithful followers and bless their examples and precepts with an increase of piety, and an accession of souls for whom Christ shed his precious blood. All of the original four have finished their course with joy after fighting a good fight, having kept the faith, and have received the crown of righteousness which is promised unto all who love Christ's appearing at the last day. One of them was spared to witness the wonderful building up of the Church. Mr. Gindrat lived to see, as it were, the mountain of the Lord's house established in the top of the mountain and exalted above the hills.

While others of the early membership were quite efficient and labored zealously for the advancement of the Redeemer's Kingdom, the late Dr. A. B. McWhorter was certainly pre-eminent for labors and usefulness. For a period of twenty-seven years, until his death September 19, 1859, he was one of the pillars, at all times, in seasons of depression, and in seasons of refreshing from the presence of the Lord, coming up to the full measure of his Christian duties. Whatever the character of the Church meeting, whether on the Sabbath or during the week, Deacon McWhorter was seldom, if ever absent. No duty, however arduous or exacting, and no sacrifice, however severe, ever caused him to falter so that he might do the will of God and promote the interests of the Church. Like Timothy, from a youth, he had known the Holy Scriptures, taught to him by his sainted father, the Rev. George Grey McWhorter, of the Presbyterian Church. His death caused a vacuum in the Church in Montgomery which long years may elapse ere it is supplied. The Church mourned his loss as David did the death of Abner, and like David could truly exclaim, "know ye not that there is a prince and a great man fallen this day in Israel?"

Since the organization of this Church, several of the members have been licensed to preach, and some of them regularly ordained. Among that number, may be mentioned, W. L. Hawley, Jeremiah Bean, A. T. M. Handy, D. P. J. Murphy, J. A. George, William Williams, D. D., Rufus Figh and William F. Perry. These Ministers

have labored faithfully and successfully in Christ's Vineyard, through whose instrumentality many souls have been added to the Church. Their names are a sweet savor in all Churches where they have dispensed the Gospel of glad tidings.

The Sabbath School cause has ever had in this Church an efficient support. Mr. Gindrat was one of the Christians who founded the "Sunday School Society" of Montgomery, in March, 1824, when there was not an organized Church of any denomination in the town, and was selected as the *first* Superintendent. The first Sabbath School organization of the Church dates back to February, 1834, when resolutions were adopted favoring the establishment of a Sabbath School. Mr. T. L. Jones is the present Superintendent. With such a Superintendent, so well adapted for his position as to piety, Scriptural knowledge, experience and single devotedness, aided by such efficient supports, no one need wonder at the success of the school. God will continue to prosper their efforts in that work of love, to train up the youth in the nurture and admonition of the Lord.

The present officers of the Church comprise the following: J. B. Hawthorne, Pastor; G. W. Thomas, S. Rambo, J. C. Stratford, T. L. Jones and Willis Chandler, Deacons; Cyrus Phillips, W. P. Vanderver and B. F. Noble, Trustees; T. L. Jones, Treasurer, and W. P. Vanderver, Clerk. The death of that excellent man and devoted Christian, the Hon. Wm. P. Chilton, January 21, 1871, caused a vacancy among the Deacons and Trustees of the Church, which was not filled for some time.

The following is a correct list of the Pastors with the periods of their pastorates:

Rev. Lee Compere, during 1832, 1833 and 1834, who alternated with the Rev. Samuel D. Worthington. Mr. Compere was a Scotch Missionary among the Creek Indians, and in that uninviting field he labored several years with indifferent success. He removed from Alabama to Mississippi, where, we believe, he yet resides at a green old age, still preaching the truth as it is in Jesus.

Rev. James H. Devotie, D. D., during a part of 1834, and until 1837. After he left here, he was Pastor of the Church in Columbus, Georgia, for sixteen years.

Rev. Jessee Hartwell, during a part of 1837, and all

of 1838. His son has returned from China, where he has been laboring as Missionary.

Rev. William Carey Crane, D. D., from March, 1839, until January, 1842. For several years he has been preaching in Texas.

Rev. Thomas Chilton, (brother of the late William P. Chilton,) during a part of 1842. Nearly fifty years ago he was a Congressman from Kentucky. He died in 1865.

Rev. Henry Talbird, D. D., from January, 1843, until January, 1852. He was afterwards President of Howard College, at Marion, Alabama, but now lives in Kentucky.

Rev. I. T. Tichenor, D. D., from January, 1852, until October, 1860; and also, from January, 1863, until November, 1868. He afterwards accepted a call to Memphis, Tennessee, but is now President of the Agricultural and Mechanical College, at Auburn, Alabama.

Rev. Basil Manly, Sr., D. D., from November, 1860, until January, 1863. For many years he was President of the University of Alabama.

Rev. D. W. Gwin, D. D., from November, 1868, until July, 1876, when he accepted a call in Atlanta, Georgia, and still maintains his pastoral relation with that charge.

Rev. Dr. J. B. Hawthorne, the present pastor, arrived September 7th, 1876, and preached his first sermon on the 10th of the same month.

The present membership of the First Baptist Church has reached four hundred and thirty-eight, over one hundred of whom are fruits of Dr. Hawthorne's faithful ministrations.

The First Baptist Church of Montgomery has always been united with the Alabama Baptist Association.

ST. JOHN'S EPISCOPAL CHURCH.

For several years prior to the organization of an Episcopal Church in the City of Montgomery, among the population there were several members of the Church of great respectability. Among those early members, were Col. Charles T. Pollard, Mrs. Jesse P. Taylor and Mrs. John H. Sommerville. These communicants main-

tained their christian integrity and a strict observance of the vows which had been assumed at baptism and confirmation. While without an Episcopal Church edifice, a regular Pastor and the means of grace to which they had been accustomed in the localities from which they had emigrated, they were regular in their attendance upon divine service in the other Orthodox Churches. They improved every opportunity to acquit themselves as true servants of God, looking forward with faith for the early establishment of a Church of their own choice. The Rev. Mr. Haynie of Wetumpka, occasionally visited Montgomery and conducted public worship according to the Ritual of the Episcopal Church. He was the first clergyman of that Church who ever preached in our present city. On December 20, 1833, those friendly to the establishment of an Episcopal Church in Montgomery, held their first meeting in the Methodist Episcopal Church.

The Church, however, was not organized until January 9, 1834. At that meeting, Col. James E. Belser was called to the chair, and James M. Goodwin, Jr., was appointed Secretary. It was resolved "to be expedient to organize this meeting into a congregation in connection with the Protestant Episcopal Church in this diocese, to be called St. John's Church." The following persons were elected a Vestry to serve until the Easter Monday, subsequent to the first act of public worship, to-wit: Bentley Hasell, John Mayrant, William B. Read, James E. Belser, George Wragg, Henry P. Lee, William D. Pickett, James M. Goodwin, Jr., Jesse P. Taylor, Gardner R. Brown, Joseph Hutchinson and George Lees. A corresponding committee was selected, consisting of Messrs. B. Hasell, J. M. Goodwin, Jr., G. R. Brown and Thomas S. Bates. A permanent standing committee composed of Messrs. B. Hasell, J. M. Goodwin, Jr., T. S. Bates, G. R. Brown and Matthew Hopkins, was chosen. This committee was "to correspond with other Churches and places for the joint purpose of soliciting donations to our Church and to obtain a suitable person to officiate as a clergyman." Mr. Bentley Hasell was appointed a delegate to attend the Diocesan Convention of the Church to be holden January 18, 1834, at Tuscaloosa, but he did not attend.

At a meeting held April 20, 1834, it was deemed expe-

dient to make an immediate engagement with a minister of the Protestant Episcopal Church, and to furnish forthwith means for an engagement for a term of years, and further to fix upon some amount which the meeting felt fully competent to fulfil. Messrs. DeWitt, Hasell and Goodwin were appointed a committee to offer the sum of eight hundred dollars for one year's services, and a reasonable sum for traveling expenses of the minister selected. Messrs. Wragg, DeWitt and Goodwin were chosen as a committee to select a location for a Church. The sum of one thousand dollars was agreed upon as a stipulated amount to pay for such Church lot. It was resolved to have a committee of two to ascertain what amount can be raised for the erection of an edifice, but the committee was not appointed at that meeting.

On the 3d of January, 1836, Mr. Hasell reported to the Vestry that the committee had secured the services of the Rev. William Johnston as Clergyman, at a salary of eight hundred dollars for one year, and also an outfit of one hundred dollars. A committee was appointed, consisting of Messrs. Hasell, Pollard, and Todd Robinson, Jr., to receive contributions for the salary. Messrs. Pollard, Goodwin, H. F. Stickney and Jesse P. Taylor were appointed a committee to receive contributions for the erection of an edifice. Through the kindness of the Baptists, the Episcopal congregation had been permitted to have their divine services performed in the Baptist Church. The vestrymen elected for the year 1836 were Messrs. J. M. Goodwin, Jr., H. O. Micou, J. Conly, C. T. Pollard, J. E. Cole, A. V. Scott, W. D. Pickett, William Knox, J. P. Taylor and H. F. Stickney. Of that number, only two are now living, namely, Messrs. Pollard and Stickney. At the close of that year, the Vestry, with much pleasure, acknowledged the services of the Pastor, Rev. Mr. Johnston, and asked, in the name of the congregation, a continuation of his services for another year. His salary, too, was increased to one thousand dollars.

At a meeting of the Vestry September 20th, 1837, held in the Episcopal Church, a committee was appointed to return the thanks of the congregation to the Universalist Church for the use of their church building. The Vestry resolved that the pews of their own church be assessed and rented immediately, by private contract, "until the first Sunday next, or until such time as shall be fixed for

the sale of the pews." The erection of a parsonage was also considered at this meeting.

At a Vestry meeting held November 12th, 1837, Mr. S. T. Northam, Jr., was elected Secretary and Treasurer. It was resolved that the pews of the church shall be assessed at a minimum price by the Vestry, and offered for sale in the church on the third Monday in December, in fee simple, subject to the government of the Vestry. All sums of money received on the sale of the pews, in fee simple, were to be applied to the payments due on the building and lot of the church; any surplus to be kept for a church fund. All moneys received as rent or yearly assessments of the pews were to be applied first to the payment of the minister's salary, and then to the other regular and incidental expenses of the church. The pews, in number forty-eight, were then valued, amounting in the aggregate to \$5,070.

The sale of pews was made December 18th, 1837, when the following were the purchasers: No. 2, John Hammond; No. 4, James M. Goodwin, Jr.; N. 6, Paul H. Lewis; No. 8, George D. Shortridge; No. 9, James Walsh; N. 10, William B. Bell; No. 11, S. T. Northam, Jr.; No. 12, F. M. Gilmer, Jr.; N. 13, H. F. Stickney; No. 14, John Conly; No. 15, N. E. Benson; No. 16, Richard Felder, No. 17, George Goldthwaite; No. 19, C. T. Pollard; No. 21, George C. Ball; No. 22, B. Ames; No. 25, Jesse P. Taylor; No. 33, Marcellus Farmer; No. 41, J. E. Cole; No. 42, Isaac W. Hayne; No. 43, William Knox. This sale aggregated the sum of \$2,420.

On the 20th of January, 1838, the following named gentlemen were elected a Vestry, to serve until Easter Monday in 1839, to-wit: Charles T. Pollard, J. E. Cole, J. P. Taylor, N. E. Benson, H. F. Stickney, J. M. Goodwin, Jr., John Conly, and George C. Ball. Messrs. Pollard and Stickney are the only survivors of that Vestry. At the first meeting, N. E. Benson was elected Chairman, until a new Vestry be chosen; and Mr. Northam was re-elected Secretary and Treasurer. By resolution, too, Messrs. J. E. Cole and John Conly were elected Wardens of the Church. In February of this year, the salary of the pastor, the Rev. Mr. Johnston, was raised to twelve hundred dollars. The services of Mr. J. S. Elliott were also secured as organist of the church, for two hundred and fifty dollars for this year.

At a special meeting of the Vestry, held April 7, 1838, it was resolved to execute a deed of donation for the purpose of having the church consecrated and dedicated to the services of Almighty God. The Right Reverend Jackson Kemper, D. D., Missionary Bishop of the Protestant Episcopal Church, then acting a Bishop of this diocese, in behalf and at the request of the Right Reverend James Haney Otey, D. D., was requested to take the building under his spiritual jurisdiction, and consecrate the same by the name of St. John's Church, Montgomery.

In accordance with the intention of the Vestry, and for the purpose mentioned in the deed executed, Bishop Kemper did consecrate and dedicate the said church on the 8th day of April, 1838. This church edifice was erected on the south-east corner of Perry and Jefferson streets. It cost six thousand dollars, and was the first brick church erected in Montgomery. It has since been taken down, and the brick used in enlarging and improving the present splendid edifice on the corner of Perry and Madison streets. Messrs. J. E. Cole, N. E. Benson, G. C. Ball, and S. F. Northam, Jr., were chosen as delegates to represent this Church in the Diocesan Convention which met in Montgomery May 5th, 1838.

The following Vestrymen were elected February 11th, 1839: N. E. Benson, J. P. Taylor, C. T. Pollard, J. E. Cole, I. W. Hayne, F. M. Gilmer, Jr., W. B. Bell, D. B. W. Hard, H. P. Lee, P. H. Lewis, George Goldthwaite, John H. Gindrat, G. C. Ball, C. Crommelin, W. Knox, W. H. Taylor, W. S. Campbell, G. D. Shortridge, R. Felder, J. Conly, and B. Ames. These gentlemen served until the next election, which took place in 1845. Mr. Jesse P. Taylor was elected Chairman of the Vestry, and Mr. John H. Gindrat Secretary and Treasurer. An Executive Committee was selected, consisting of Messrs. Benson, Pollard, Cole and Hard. In March, 1839, the relation of Mr. Johnston, as pastor of the church, ceased, which had existed continuously from January, 1836. The Church was then without a regular pastor for a period of nearly five years.

The Rev. N. P. Knapp having accepted a call to the Rectorship of this Parish, performed divine service for the first time, on Sunday, January 21, 1844. On that day, too, the following officers were elected, namely:

Senior Warden, Charles T. Pollard; Junior Warden, Henry F. Stickney; Vestrymen, J. P. Taylor, J. Conly, J. F. Watkins, W. H. Taylor, and Dr. W. M. Boling.

A bell for the Church was purchased in October, 1845, from Messrs. Allain & Co., 1845, York, weighing 1,045 pounds, at a cost of \$373.16. In March, 1847, a Rectory was purchased from Mr. J. W. Pryor, it being the residence next to the Church, on the south. In January, 1848, the Rev. Mr. Knapp resigned his Rectorship, and his resignation was accepted. The same month the Bishop of the Diocese, the Right Reverend N. H. Cobbs, was invited in the name of the Parish to remove his residence to Montgomery and take charge of the Parish. The Bishop being present at a meeting of the Vestry, held March 19, 1848, declined in person said invitation; whereupon the Rev. W. D. Cairns, of Columbus, Ga., was elected Rector. Mr. Cairns, however, declined to accept the call.

The Rev. J. H. Morrison, of Richmond, Virginia, was elected Rector, April 21, 1848. Having accepted the call, he took charge of the Parish and preached for the first time on Trinity Sunday of that year. On the 6th of November, 1848, suitable preamble and resolutions relative to the decease of Vestryman John Conly, drawn up by the Rector, were adopted by the Vestry and spread upon the minutes. At the same meeting, Mr. A. R. Bell was elected to fill the vacancy caused by the death of Mr. Conly; and John I. Noble, in place of J. P. Taylor resigned. Mr. A. R. Bell appears as Secretary of the Vestry, April 1, 1850, which position he still holds and has thus occupied for over twenty-one years.

At a meeting of the Vestry held December 14, 1851, appropriate preamble and resolutions relative to the death of Jesse P. Taylor, one of the fathers of the Church and so long one of its honored officers, offered by Charles T. Pollard, were adopted.

The first steps towards the erection of the present model Church edifice were taken by the adoption of the following resolution offered by Morris J. Conly, at a meeting of the Vestry, held April 28, 1852:

"Resolved, That in view of the great want of accommodation in our present Church building, it is expedient to build a new Church as soon as the necessary funds can be raised."

A committee composed of Messrs. Conly, Donnell, Coleclough, T. B. Taylor, A. P. Pfister and C. T. Pollard, was appointed to obtain subscriptions and to take all necessary steps to secure the accomplishment of the object had in view by said resolution. Messrs. Pollard and Welsh were appointed a committee "to make the necessary enquiries in regard to the purchase of a lot for the new Church and to ascertain the probable amount for which the present Church property can be sold." Messrs. M. J. Conly and S. G. Jones were appointed a committee "to prepare or obtain a plan for the new Church, with probable estimate of the cost," &c.

The Rev. Mr. Morrison resigned the Rectorship on account of ill health, in May, 1853, which resignation was accepted by the Vestry. Thereupon, the Rectorship of the Parish was tendered to the Right Reverend Bishop Nichola Hamner Cobbs. Bishop Cobbs accepted the call by communication dated May 27, 1853, and immediately entered upon his duties. In December of that year, Mr. C. T. Pollard, in connection with the Bishop, was appointed a committee to take steps to procure a suitable room for a "Charity School" and in which, also, services for the colored population might be held.

Early in January, 1854, the committee reported to the Vestry, recommending the adoption of a plan of the new Church drawn by Messrs. Willis and Dudley, of New York. They also reported an offer by Mr. B. F. Randolph to build according to that plan for \$16,000, taking in part pay at a valuation of \$5,000, the entire Church property except the parsonage property which is 75 by 100 feet and on which they propose to build the new Church.

The new Church edifice, which constitutes one of the noted specimens of architecture in our city, was finally completed the latter part of 1855, at a cost of \$27,000. It was consecrated on the 2nd day of December of that year, by the Right Rev. N. H. Cobbs, the venerable and beloved Bishop of the Diocese, who was still acting in addition, as Rector of this Parish. The Rev. H. S. Lay, happening to be in Montgomery at that time, upon invitation of the Bishop, preached the dedication sermon. It has been materially enlarged and improved since the Rev. Mr. Stringfellow became Rector, in order to meet the wants of the large congregation which worship there.

In January, 1856, the Rev. John M. Mitchell, son-in-law of Bishop Cobbs, was elected assistant Rector of the Parish, but he declined the position, preferring to remain simply assistant to the Rector, without an official connection with the Vestry.

Bishop Cobbs resigned the Rectorship in December, 1858, the duties of which he had discharged so faithfully and to the satisfaction of the entire Parish, for nearly six years. His resignation was reluctantly accepted by the Vestry. The Rev. Mr. Mitchell was then called to the Rectorship, who immediately entered upon his duties. He continued faithfully to serve the Parish with acceptability until January, 1868, when the Vestry accepted his resignation. Leave of absence was granted to him in 1867, which he improved by a visit to Europe. During that period his duties were performed by the Rev. James H. Ticknor, late of Selma, who also edited and published the "*Church Register*" in this city. Mr. Ticknor also, acted as Rector during a portion of 1868. In December of that year, Mr. S. S. Harris now Rector in Chicago, Illinois, was engaged by the Vestry to read the service on Sunday mornings in the absence of a minister.

On the 16th of January, 1861, the Vestry adopted suitable resolutions relative to the decease of Bishop Cobbs, who finished his course with joy and in hope of a glorious immortality, on the 11th of that month. Of his death it might truly be said that "a prince and a great man has this day fallen in Israel."

On the 2d of January, 1869, the Rev. Horace Stringfellow was elected Rector of the Parish, but he at first declined the call. Afterwards, he withdrew his letter of declination, and assumed the charge the following July.

In April, 1869, Rev. H. Stringfellow, Jr., D. D., was again elected Rector, which invitation was accepted, and he entered upon the discharge of his duties July 1st of the same year. In October, an enlargement of the church by the addition of 32 feet, appending additional sittings for 250 persons, was commenced, and completed by Easter Sunday of 1870. The church is now one of the most beautiful in the South, both in its interior arrangement and in its decoration, having been yearly undergoing repairs and improvement. During the past year the plastering has all been removed from the ceiling, and boards substituted in its place. Steut of New York furnished

designs for illumination, and the work was done by Messrs. Kennedy & Co. last summer. It has one of the finest organs in the State, built by Mr. Marklove of Utica, New York, at a cost of \$3,000. Its communicants now number 450, and in point of numbers and influence, it well deserves to hold the position as one of the leading congregations of the Episcopal Church in the South.

The following are the present officers of the St. John's Church: Rev. Horace Stringfellow, Jr., D. D., Rector; Chas. T. Pollard, Senior Warden; Josiah Morris, Junior Warden; A. R. Bell, P. T. Sayre, Dr. R. F. Michel, Dr. T. S. Weatherly, S. C. Marks, J. N. Gilmer, Joel White, *Vestrymen.*

ST. PETER'S CATHOLIC CHURCH.

The early population of our present city, although mostly Protestant in religious creeds, contained a few devoted Catholics among them. We call to mind Edward Hanrick, James McNamara, Victor F. Mongin, William Nibbs, Thomas Nibbs, William McGinnis, C. C. Connally, Bryant Gordon, D. D. Kane, Peter Maher, Phillip Rodgers, Hugh O'Neal, Mrs. Boullemet, Victor Bougle, Mrs. Bougle, Mrs. Gardner, the Bradley's and O'Conners.

The first death of a Catholic in Montgomery was probably that of William Nibbs, Esq., which occurred November 30th, 1825. He was a native of Tortala, West Indies, and educated in Flanders and England, from whence he emigrated to South Carolina, where he practiced law for thirty years as a member of the Charleston Bar. He was a member of the Society of the Rosary, and lived and died a liberal and uniform Catholic. His son, Thomas W. Nibbs, is well remembered by the old citizens.

The first public Catholic services in this place were conducted by a Reverend Father from Mobile, in 1831. These were performed in the Masonic Hall erected by Mr. George Wilkinson, and in the second story of a framed building now supplanted by Mr. Becker's fine brick edifice, just below the Exchange Hotel. The late Edward

Hanrick made all the arrangements, and extended a general invitation to our citizens. There was a good audience, many going through curiosity, as the services were something novel to most of our people. For a year or two prior to the erection of a Catholic Church in the town, the few Catholics were wont to have divine worship at the residence of Mrs. Gardner. This excellent lady and pious Catholic lived in a dwelling which stood on the present location of Judge Clopton's residence at the corner of Church and Moulton streets.

In 1833, the Catholics of Montgomery determined to erect a church. Mr. Hanrick kindly donated the eligible corner lot upon which the present church edifice is now located. Subscribing liberally themselves, they were aided by many of our citizens who were not Catholics. They also received assistance from the Catholics in Mobile. A small but neat framed church building was completed early in 1834, which was dedicated on the 25th of April of that year, by Bishop Portier of Mobile, then the Bishop of the diocese of Mobile, and the Rev. G. Cholon was installed as Priest. The name assumed was that of St. Peter's Church, in honor of the immediate successor of Christ as the Head of the Church. The dedication attracted a large congregation, and constituted a memorable epoch in the history of Catholicism in Montgomery. Mrs. J. M. Creyon, mother of Mr. John Duncan, although residing in Autauga county, ten miles from here, manifested a deep interest in the establishment of a Catholic Church in this place. She was one of the prime movers and liberal contributors towards the erection of the first church edifice. She had embraced the faith in her native State, South Carolina, where she was noted for her zeal and devotion long before her removal to Alabama. In the Catholic Church, she emulated the piety and zeal of her mother, Mrs. Harper, who was such a distinguished member of the Methodist Episcopal Church. As fruits of her faithful training, her children and grand children have been honored communicants in the Church of her choice. To her, we repeat, the Catholics of Montgomery were indebted for their early organization, and the building of an edifice in 1834.

Father Cholon, a nephew of Bishop Portier, had charge of the Parish for three years, and thus nurtured Catholicism in its infancy in our city. He was truly devoted to

his small flock, looking after their spiritual interests in sickness and in health, whatever their condition in life. The membership at that time was few in numbers and comparatively poor in this world's goods. In connection with his ministerial duties, he conducted a school for the benefit of the children of Catholic parents. The entire community remarked his quiet, unobtrusive manners and pious walk and conversation. He made a favorable impression for his Church during his charge of it. His was no light task, in the face of the Protestant prejudice of the citizens, to build up a Church viewed by so many as heretical. Such, however, was his style of mind, education and Christian deportment, that he conquered prejudice, to some extent, and left the Church in a flourishing condition. Mrs. Monihan, formerly Mrs. Bougley, we believe, is the only one of his flock still in communion with the Church in Montgomery. Father Cholon removed to Mobile.

The Church was then for a few years without a regular Priest. It was not, however, entirely neglected, for Reverend Fathers from different points would visit Montgomery and perform divine services. The next regular Priest was Father Mahoney, originally from Ireland, who labored with acceptability for two or three years, and then removed to Columbus, Georgia. During that period, there existed very little interest in Catholicism in our city. A few devoted members never failed to attend his ministrations, but too many were neglectful of their public Christian duties.

Another period ensued when St. Peter's Church was like a flock without a shepherd. The remark was made by Protestants, that the Catholic Church would never secure a firm footing in our city. Father Hackett, of Mobile, periodically visited Montgomery and held services in the Church, in order to keep the faithful together and encourage them in well doing. Father Ramo succeeded him, and officiated regularly as Priest. The labors of those zealous Fathers revived the cause and prospects of Catholicism in this part of God's moral vineyard. They are well remembered by many of the present membership, who will ever thank God for their official ministrations. Several that had become careless of their Christian obligations, resumed their attendance upon public worship and the observance of their pious devotions.

A marked improvement was soon visible after Father Pellicer became the Priest of the Church in 1850. He possessed peculiar qualifications for his holy office which gave him an effectual entrance not only among the Christians of his own faith and order, but also with the citizens generally. Added to his piety, earnest convictions, education, and devotion to the cause of Christ, his amiability impressed all who came in contact with him. Protestants, however much they might differ with him as to doctrines, without reluctance, conceded to him a high character as a man and Priest. There was no mystery about the deep attachment of his members to him, for he merited the love they exhibited. He did much to build up the waste places of Zion, preaching the doctrines of the Church and stirring up the lukewarm and careless, at all times setting a bright example for imitation. No wonder the Church prospered in his hands, being strengthened in numbers and influence. The Church edifice in 1833-34 was found to be too small and not at all commensurate with the growth and importance of our city. Through his counsel and persistent efforts, the erection of the present elegant Church was commenced and completed. Subscriptions were readily obtained among the members and the citizens generally, so that the contract was let to Mr. John P. Dickinson in 1851. In order to hurry the work and reduce the cost, at his suggestion the contract was offered at half in advance and the balance upon completion. Father Pellicer visited the City of Mexico to secure aid in this good work. His efforts were successful, too, in that distant and foreign city, a short time previously overrun by hostile American troops. On his return trip to Vera Cruz, the stage was attacked by guerrillas who robbed him of the amount obtained for his Church in Montgomery. He also, afterwards, secured aid in the Island of Cuba.

The present edifice, built upon the site of the first Church at the corner of Adams and Lawrence streets, was completed early in 1852. It was consecrated and dedicated Sept. 10 of that year by Bishop Timon, of Louisiana, assisted by Bishop Portier, of Alabama. The location, on a hill overlooking a large part of the city, is very eligible, while the building itself is a fair specimen of plain architecture. The cost was about seven thousand dollars, all paid in gold, and promptly according to

contract. Father Pellicer remained in charge of this Church until 1864, when he removed to Spring Hill College, near Mobile, to engage in the education of the youth.

Father D. Manucy, who was the successor of Father Pellicer, labored here about ten years. The present numerous and highly intelligent membership, so largely increased during his pastorate, speaks louder than words in behalf of his official connection. He found the Church in a prosperous condition, which he contributed largely to improve in pious devotion and accessions. His high intellectual endowments, superior education, thorough theological training, and single-mindedness in the cause of the Catholic Church, were remarked by all. In labors he was abundant, ever on the alert to serve his Church and save souls for Christ. Of all the Catholic Churches of Alabama, St. Peter's in Montgomery is second only to the Church in Mobile, and as to numbers, wealth and standing, compares favorably with any of the Protestant denominations in the city. The Catholic population of Montgomery is now about one thousand. The increase in membership has not been confined to those educated and trained in the doctrines of the Catholic Church, but comprises several from leading and wealthy Protestant families.

The present Priest is Rev. Father Dennis Savage, who in December, 1874, succeeded Father Manucy, recently constituted a Bishop. He has not been exceeded by any of his predecessors in zeal for the Church or devotion to the best interests of his flock. His blameless life and quiet, unobtrusive course have made a favorable impression upon citizens of all creeds.

ADAMS STREET BABTIST CHURCH.

The Adams Street Baptist Church of this city resulted from the "Eastern Mission," established in 1859 by the First Baptist Church. This Mission was placed in charge of the late Rev. Francis Callaway, of Chambers county, as Missionary, who labored with success in the true spirit

of an Apostle of Christ for nearly two years. He could adopt the language of St. Paul to the Church at Corinth, "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness and in fear and much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power" He died April 4, 1864, at Oak Bowery, Chambers county, while on his way to fulfill a regular preaching appointment with this Church. Appropriate resolutions, offered by Deacon Watson relative to his death, were adopted at a called conference of the Church held on the second Sabbath of that month. The services were held in a small framed building on the South side of Capitol Square, rented from Mr. J. M. Williams, and which was pulled down during a fire on that portion of the square in 1864. The house was generally filled with attentive and serious hearers, who never failed to be edified by the ministrations of that faithful, devoted missionary. Not a few were led to cry out, "Men and brethren, what shall we do?" and found peace in believing in Jesus their Savior.

At a regular conference of the First Baptist Church of this city, held November 25th, 1860, it was unanimously resolved to grant letters of dismission to sundry members who desired them for the purpose of constituting a Second Baptist Church in connection with the "Eastern Mission." In accordance with that resolution, a Presbytery consisting of Revs. Francis Callaway and Jefferson Falkner of Chambers county, and Revs. Albert Williams and Fleming Freeman of Montgomery, convened at the Eastern Mission on Sunday, December 9, 1860, for the purpose of constituting said Church in due form. A sermon appropriate to the occasion was preached by the Rev. J. Falkner, from Isaiah, chapter 9 and verse 7. After which, he was elected Moderator, and Mr. B. B. Davis, of the First Baptist Church, was requested to act as Secretary. The following named persons presented themselves by their letters of dismission, and were constituted a Church under the name of the "Second Baptist Church of the city of Montgomery:" Robert Barron, Mrs. Frances Barron, Mrs. Elizabeth Barineau, Mrs. Susan Cochran, Aver-

ett Howard, Mrs. Laura Jeter, Mrs. H. L. Johnson, Miss Ann Hundley, George J. Murphy, Mrs. M. E. Morgan, Mrs. Elizabeth Parish, Mrs. Rebecca Maxwell, Mrs. C. M. Robinson, Mrs. Susan D. Thomasson, Mrs. Regina Crusius, Mrs. Ann Goss, William Jeter, William T. Johnson, Mrs. Frederica Ludicus, Miss Catharine Hundley, Mrs. M. E. Murphy, James L. Parish, Isaac G. Maxwell, Mrs. Nancy Robinson, T. F. Thomasson, H. W. Watson, M. D. Viard, and Mrs. Sarah Ann Huddleston. An Abstract of Principles, Church Covenant and Constitution, presented by Mr. Watson, were also adopted. Prayer was then offered by Rev. Mr. Callaway, the Charge to the Church delivered by Rev. Albert Williams, and the right hand of fellowship given by the Presbytery and by the members one to another. At a meeting of the conference held in the afternoon of the same day, the following officers were elected, to-wit: H. W. Watson, Deacon; A. Howard, Clerk; T. F. Thomasson, Treasurer, and George J. Murphy, Sexton. It was resolved, that Tuesday night of each week be observed as a time for prayer by the young members; and Thursday night of each week be devoted to prayer and exhortations. The first trustees were elected April 14, 1861, and consisted of Messrs. Isaac G. Maxwell, A. Howard, and H. W. Watson, to serve for a term of three years.

Marion Davis and Rebecca McCain were received in full fellowship by letter the first time the doors of the Church were opened for the reception of members, which was about the middle of December, 1860. The first member received upon a profession of religion was Mr. Francis Singletary, which was on the 10th of February, 1861, and he was baptized in the Alabama river by the Rev. Mr. Callaway. The next were William O. Thomas, Thomas N. Ross, C. Keating, Mrs. Lucy Ann Smith, Mrs. Nancy Ann Boyle, Mrs. Sophronia Starr, and Mrs. Caroline Tims, April 7, 1861, who, with Mrs. E. Hilton and Miss Mary Ann Thomasson, were baptized on the 14th of that month.

At a special conference of the Church held January 6, 1861, on motion of Deacon Watson, the Rev. Francis Callaway was invited to preach two Sabbaths in each month of that year, and two hundred dollars were pledged as his compensation. On the 13th of January, steps were taken to have the pulpit occupied the remain-

ing Sabbaths of each month. The Rev. Mr. Callaway accepted the invitation and continued to serve the Church with good results, as he had done the "Eastern Mission." The first letter of dismission was granted April 14, 1861, to Mrs. Elizabeth Parish, one of the constituting members. The same building was rented and used for divine worship until the erection of the present edifice. The membership continued to increase by the uniting of members by letter and by profession of faith and baptism.

The first steps towards the erection of a Church were taken February 10, 1861, when Mr. A. Howard moved for the appointment of a building committee to ascertain the cost of material and upon what terms the edifice could be built; and also to confer with the committee of the First Baptist Church. Messrs. Watson, Howard and Maxwell were appointed said committee, to which subsequently Messrs. Thomas Carson, T. F. Thomasson and W. W. Waller were added. The present eligible location of the Church, on the North side of Adams street, was generously donated by Gov. T. H. Watts and Dr. R. J. Ware, for which a resolution of thanks was adopted by the Church in February, 1864.

Notwithstanding the difficulties consequent upon the civil war which was in progress, the building committee went boldly and persistently forward in their work. Subscriptions in money and contributions of materials were received. They wisely determined to erect an elegant and commodious brick Church, at once commensurate with the wants of the congregations, present and prospective, and an ornament to the city. Messrs. W. G. Wharton and Hiram Edmunds were liberal in contributions of brick from their yards, which were duly and appropriately acknowledged by a vote of thanks on the part of the Church. The thanks of the Church were also tendered to Mr. James A. Farley for securing liberal subscriptions. The contract was let to Messrs. George M. and J. P. Figh, but the work progressed slowly under the extraordinary times upon the country, so that the building was not ready for use until 1864. It really is not finished yet. The cost of construction thus far, has reached the sum of eight thousand dollars. In October, 1864, Rev. John B. Taylor offered the following dedica-

tory preamble and resolutions in a regular conference of the Church, which were adopted unanimously :

WHEREAS, God who "dwelleth in the thick darkness" and whom the Heaven of Heavens cannot contain, has in very deed come down "to dwell with men" on earth ; and did put it into the hearts of His people to build a habitation for His holy name ; and when in their weakness He became to them strength and rewarded their faith and labor by crowning their feeble efforts with success, and has further manifested His approbation by a gracious outpouring of His spirit and an ingathering of precious souls, wherein the name of His Son has been honored and glorified :

Resolved, That as a Church of Jesus Christ, devoutly grateful to the Giver of all good for His answer to prayer and His reward of a faith which found in Him the crown of its expectations, we are called upon to dedicate to God by continued vows and service, all that we have and are, that our lives may be lights to bring many unto salvation.

Resolved, That in faith that the eyes of God be open and His ears attend to the prayer that is made in this place, that He may arise into this as His resting place, that His servants may be clothed with salvation and His saints rejoice in goodness, and that He turn not away the face of His Anointed, we dedicate this house to His most holy service, and hereby as a Church declare that it shall not be used for any purpose which shall not, directly and immediately, tend to the glory of God and the advancement of the kingdom of our Lord and Savior Jesus Christ.

While this edifice is not as large as several other Churches in this city, yet in point of architectural appearance and interior arrangement, it compares favorably with them. The superior advantage of this Church over others lower down in the city, is its convenience to the citizens in the Eastern portion of Montgomery.

The condition of the Second Baptist Church in 1862, as to members, was shown by the report forwarded to the Alabama Baptist Association September 14th : twenty-four members had been received during the year, which added to the sixty-six reported in 1861, showed ninety in all. Deducting losses by death, expulsion, and by letter of dismissal, there remained seventy-six members. In

October, 1863, seventy-nine members were reported to the Association.

In November, 1862, the Rev. John B. Taylor, private Secretary of Governor Shorter, and formerly of Henry county, was elected as pastor of the Church, to succeed the Rev. Mr. Callaway, whose pastoral relation would cease in January, 1863. Rev. Mr. Taylor accepted the call, and preached for one year. He was succeeded by Rev. Albert Williams of this city, and one of the Presbytery that originally constituted the Church. His official connection as pastor continued until June, 1865, when he resigned.

In September, 1865, the Rev. J. B. Hawthorne, a young, talented and efficient minister of this State, was elected as pastor, but he declined the position. In October of that year Elder T. M. Bailey, of Lowndes county, was called, but he failed to accept. The Rev. A. C. Barron was elected pastor in November, 1865, and accepted. He remained in charge of the Church until his resignation, which was tendered in October, 1868. The Rev. H. C. Townsend, of Virginia, was called August 1st, 1869, who entered upon his pastorate in October of that year. He resigned May 7th, 1870, on account of ill-health, and returned to Virginia, where he died of consumption in August of that year.

The Rev. William M. Davis, of Georgia, was elected in January, 1870, and removed to Montgomery a few months afterward. He made a good impression with the Church and the congregation—faithful and earnest in his ministrations and in the discharge of all of his pastoral duties.

Since September, 1861, the Second Baptist Church has been a member of the Alabama Baptist Convention, and also the Alabama Baptist Association. Messrs. Watson, Thomasson and Howard were the first delegates sent to represent this Church in the Association. In October, 1865, the Alabama Baptist Association held its session with this Church.

In connection with the "Eastern Mission," in 1859, a Sabbath School was established, which was continued in the Second Baptist Church. This proved no inconsiderable auxiliary, contributing as it always does to the increase of members, and to the general advancement of the Redeemer's kingdom. This school was subject to fluctuations as to numbers.

For a few years past this Church has had no regular pastor. The pulpit, however, has been occasionally filled by faithful ambassadors of Christ. Efforts are now being made to secure the services of a minister who will devote his entire time to the membership and congregation. The voluntary labors of the late Rev. J. M. Newman, and of Rev. Jefferson Falkner, were beneficial in a high degree. The seed they sowed will doubtless, under God's blessing, yet produce good fruit. It is a shame to the Baptists of this city that they have allowed the portion around the Adams Street Church to become a waste place of Zion.

HERRON STREET M. E. CHURCH.

This Church had its origin similar to that of the Second Baptist Church, resulting from missionary work. In 1858 several members of the First Methodist Episcopal Church, impressed with the importance of increased efforts to extend the Redeemer's Kingdom, inaugurated a new system of religious work for this city. It was known to them that there were portions of our city where but few persons attended public worship. Resolved to hunt them up and bring the means of grace to their doors, they went out two by two, establishing prayer meetings wherever they thought they could do good. They were encouraged in their labors, and continued their appointments.

At the meeting of the Alabama Conference, held in December, 1859, the Rev. Charles S. Hurt was appointed to a mission work in Montgomery. This pious, devoted missionary labored faithfully and zealously in his Master's Vineyard during the year 1860. He preached in a rented house on Clay street, where, on opening the doors of the Church for the first time, two persons were received, to-wit: Mrs Jane Johnson, by letter from the First Methodist Episcopal Church, South, of this city, and her daughter in-law, Mrs. Harriet McDuffie, on probation. Several other members were added during that year, by letter and on probation, so that the Rev. Mr. Hurt left the mission in a promising condition. God had owned and crowned his faithful labors with seals to his ministry,

and encouraged the hope indulged for the establishment of a regular Church.

He was succeeded in the mission by the Rev. R. B. Crawford, a young and earnest herald of the truth, thoroughly imbued with the spirit of Christ and with zeal for the salvation of souls. His efforts were not in vain in the Lord, and he went up to Conference with a favorable report of his work.

In 1861 the mission was placed in charge of the Rev. S. S. Sykes, a local preacher of this city, and a native of this county. Few preachers have labored more earnestly and faithfully on any station or circuit. His four consecutive years in this field were productive of much good during his life, and the fruits continued to be manifested after his death. He was not gifted, as the world counts gifts, with superior intellect and thorough education. It was not "with excellency of speech or of wisdom" that he declared the testimony of God. His speech and his preaching "were not with enticing words of man's wisdom, but in demonstration of the spirit and of power." Like St. Paul, he determined that the faith of his people "should not stand in the wisdom of men, but in the power of God." Consequently, he was the instrument under God of bringing many into the Church, which will be crowns of his rejoicing in eternity. He succeeded in securing a lot and the erection of the present neat church edifice at the corner of Herron and Hanrick streets. Col. James R. Powell, at present a citizen of Birmingham, was the liberal donor of the church lot. When the church edifice was first opened, March 20th, 1863, the following preamble and resolutions were unanimously adopted:

WHEREAS, The members of this Church and congregation have learned that Col. J. R. Powell of this city has donated a lot in this city for the erection of a house of worship for the use of his Church; therefore—

Resolved, That the thanks of the Church and congregation of said Church are due and are hereby tendered to Col. Powell for this timely and liberal donation.

Resolved, That we feel truly grateful to the many individuals who have contributed generously to the purchase of our Church edifice; and return to all who have thus aided us, our heartfelt thanks.

Resolved, That our thanks are due and are hereby tendered to our pastor, the Rev. S. S. Sykes, for his inde-

fatigable exertions in procuring for us this neat and commodious Church in which to worship.

Rev. J. W. Jordan, who had been in charge of the colored Methodist Church of this city, was sent by the Alabama Conference in 1866, to the Herron Street Church. Here, he labored with varied success, during that and the succeeding year. He, too, like a plain earnest apostle, gave himself up to the work and contributed much to advance the Redeemer's kingdom. Faithful and zealous, he studied to show himself "approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth," holding fast the form of sacred words in faith and love which is in Christ Jesus.

The successors in 1868, 1869 and 1870, of the last mentioned, were the Revs. J. M. Ledbetter, M. J. Law and A. S. Douglas, all pious, devoted pastors, whose labors were blessed by the great Head of the Church. They strove "to be gentle, apt to teach, patient, in meekness instructing those that oppose themselves." They were examples of the believers, "in word, in conversation, in charity, in spirit, in faith, in purity," neglecting not the gift that was in them. Although laboring under hardships and privations from the poverty of the Church as to this world's goods, yet they had cause to bless God for his abundant mercies and the gracious visitation of his spirit.

The congregations increased in numbers and in serious attention, and there was an evident improvement in the piety of the entire membership.

There is also connected with the Church an excellent Sunday School numbering fifty scholars.

During 1871 this Church was under the pastoral charge of the Rev. T. C. M. Golland. He was an educated, cultivated Englishman, who had been reared in the Episcopal Church, and in which he had been an ordained minister. A lively religious interest soon was manifested after he assumed his pastoral relations with the Herron Street Church. God poured out His Spirit, and there were numerous accessions to the membership. He labored faithfully and acceptably during his term. He was succeeded by the Rev. Isaac Z. T. Morris, who was earnestly devoted to the best interests of his charge. The Rev. Mr. Lightfoot was his successor, who labored faithfully, but with indifferent success. The next pastor was the Rev.

T. K. Armstrong, now of the Dental firm of Rousseau & Armstrong of this city. He acquitted himself as a true Ambassador of Christ, in season and out of season, consecrating his time and talents to strengthen believers and bring sinners to repentance and faith in Christ. The last pastor was Rev. Joseph Curry, who remained only a short period in 1875. The poverty of the congregation and other causes rendered it evident that an efficient support could not be guaranteed to a regular minister by this Church. Consequently, the membership was transferred to the Court Street M. E. Church, and since 1875 the Heron Street Church has been only a mission. The pulpit continues to be supplied by the Revs. T K. Armstrong and E. G. Price.

METHODIST PROTESTANT CHURCH.

The Reformers or Associated Methodists organized a society in Montgomery about 1830. The nearest church building was two miles from the town, on land belonging to Mr. Hance Baker, sr. The edifice had been erected through the exertions of Mr. Thomas Hatchett for the Methodist Episcopal Church, but when finished it was claimed by the Reformers. To that place of worship the town members were in the habit of repairing. They also had preaching in the old Theatre, which stood on the South side of Washington street, adjoining and West of the present residence of Mr. W. T. Hatchett. Among the ministers who preached for them at irregular intervals, were Revs. Peyton S. Graves, Britton Capel, Epps Tucker, William Rice, and Peyton Bibb.

In 1832, after the closing out of lots by the "Alabama Company," the Reformers took steps to erect a house of worship. This was erected on Square 7, East Alabama portion of our city, and fronting on Coosa street, now occupied by the Southern Warehouse. The Church enjoyed no little prosperity under the able and earnest preaching of the pastor, the Rev. Peyton S. Graves. The edifice, however, was destroyed by fire on Monday morning, April 28th, 1834. The fire originated in the

workshop of Mr. James Mallory, adjoining the Church. This was a heavy loss to the society, and resulted, combined with other causes, in depriving them of a church edifice for nearly nine years.

In 1842 a very neat brick church was erected at a cost of about \$6,000. It was dedicated on Sunday, October 30th of that year. The Rev. Andrew A. Lipscomb read an elegant, instructive and appropriate manuscript paper on the subject of Dedications. Rev. Dr. Hill of Greensboro read the 53d chapter of Isaiah, and preached an able Dedicatory Sermon, taking the 13th chapter entire of 1st Corinthians for his text. Nine persons then came forward and constituted the Church, to-wit: Mrs. Jos. Mount, Mrs. Edna Nickels, Mrs. F. M. Gilmer, Mrs. B. S. Bibb, Mrs. T. R. Baldrick, Mrs. A. A. Lipscomb, Mrs. Peyton Bibb, Geo. Chisholm, and B. S. Bibb. Rev. Dr. Hill then formally dedicated the Church to the service of Almighty God. Rev. Andrew A. Lipscomb, late Chancellor of the University of Georgia, and at present a Professor in the Vanderbilt University at Nashville, Tenn., had pastoral charge of the Church for several years. Few of this generation possess equal intellectual endowments or scholarship. His efforts in the pulpit or in the lecture room, and even in conversation, are marked by rare cultivation and thorough knowledge, well digested, and all sanctified by grace. During his pastoral relation with this Church, few seats at public service were vacant. A better selection could probably not have been made within the bounds of the connection for this new charge. No wonder the membership and congregation were loath to give him up, when, in 1850, he entered upon the education of the female youth, by the establishment of the "Metropolitan Institute." Among others who were his successors may be mentioned Revs. S. E. Norton, O. H. Shaver, F. L. B. Shaver, L. L. Hill, J. C. Davis, G. W. Kinzer.

In 1860 the erection of a magnificent edifice was begun at the north-west corner of Montgomery and Washington streets. The plan was superb, and if the work had been completed agreeably thereto, the Methodist Protestants of Montgomery could have boasted of the most elegant and commodious church edifice within the State of Alabama. The late civil war, however, came on with all of its disastrous results, and this enterprise was abandoned

with the structure raised about ten feet from the foundation.

Last year, the leading members of this Church determined to enlarge and beautify their small edifice commensurate with the demands of the congregation. They had been preceded in such work by the Court Street M. E. Church and the St. John's Protestant Episcopal Church. The lot corner of Montgomery and Washington streets, where the building of a new edifice was commenced in 1860, was sold, besides other real estate owned by the Church, to raise funds for the proposed improvements. At an expense of over eight thousand dollars, the old edifice was enlarged and greatly improved; so that now it compares favorably with the other elegant churches of this city. On Sunday, April 7th of the present year, the Church was dedicated to the service of Almighty God in due form with appropriate exercises. Rev. Dr. A. A. Lipscomb promptly responded to a call from his old charge, and delivered the Dedicatory Sermon on the occasion. His discourse, upon the 8th verse of chapter 13 of Hebrews—"Jesus, Christ, the same yesterday, to-day, and forever,"—was in his usual able, eloquent and finished style, and withal exceedingly appropriate. He was heartily welcomed by his old friends and acquaintances, and in an especial manner by the surviving members of his former charge and their children. There is an evident improvement in the tone and temper of the congregation which betokens increased prosperity in the future.

The Rev. J. L. Mills, the present excellent pastor, has labored indefatigably to build up his Church and bring souls into the fold of Christ, and he has not labored in vain. God will always acknowledge and reward the faithful labors of his true and devoted Ambassadors.

Judge B. S. Bibb, now completing his 82d year, and his excellent wife, a true mother in Israel, are about the only surviving members of the small band that constituted the first Methodist Protestant Church in this city nearly a half century ago.

KAHL MONTGOMERY.

More than ten years elapsed after the first settlement of Montgomery before any representative of the Hebrew race was numbered among its population. In those early days the Hebrews were few in numbers in the South, and chiefly confined to the cities like New Orleans, Mobile, Charleston and Savannah. Nor did they then exhibit the American go-aheaditiveness in penetrating new settlements which is now so characteristic of them. The prejudices against them at that period in the South, especially outside of the large cities, was very general, deep-seated and bitter. Although slow to emigrate to our present city, one of that race was among the first settlers in what is now Montgomery county. Abram Mordecai of Pennsylvania located, in 1785, two miles west of Line Creek, some eighteen miles east of this place. He died not many years ago in Tallapoosa county, over a century old. We call to mind Jacob Sacerdote as the first Hebrew citizen of Montgomery. He kept a kind of restaurant at the corner of Montgomery street and Court Square, the present location of Mr. M. Munter. The next came a few years afterwards, Messrs. Isaac Isaacs & Son, who kept a store at the Exchange Hotel corner. Messrs. Joseph Young, Isais Weil, Freedman R. Gans, and S. M. Gans were the next to settle in the city and engage in business. It was at the dwelling house of the former of those brothers, that the few Hebrews were wont to have religious services prior to the formation of a regular society in the city, and at the same house the first circumcision was performed in Montgomery.

The necessity of a regular organization among the Hebrew population was deeply felt for several years. This was not provided for, however, until November 17, 1846, when a society under the name of "Chefra Mesacker Cholim," or society for relieving the sick, was formed. This had for its object a close union of the members of the ancient faith, and an organization for benevolent purposes. The first members were Messrs. M. Englander, A. Englander, M. L. Gerson, S. Cellner, P. Kraus, J. Meyer, G. Myer, H. Weil, H. Lehman, J. Eberhardt, B. Kohn, and J. Weil. The following officers were also elected, namely: M. Englander, President; J. Myer, Vice-President; A.

Englander, Secretary; H. Weil, Treasurer. The society regularly observed, in a public manner, especially the Hebrew New Year's day and the Day of Atonement, according to the Pentateuch and the teachings of the Rabbinical fathers. Their public services were first held in the "Lyceum Hall," in the Pond building, corner of Market and Perry streets; and afterwards over the present store of A. Pollak & Co., on Court Square. On those days of the year Hebrew citizens of Selma, Marion, Camden, Tuskegee, Hayneville, and other towns in this State, would come to Montgomery and participate. Several of the citizens of other religious creeds, also, attended to witness what to them were entirely new religious exercises. Although they had read the Books of Moses, never before had they a proper conception of the solemn and sublime Ritual of the chosen people of God, delivered to them during the memorable journey from Egypt to the promised land. Whether profitable to those Gentiles attracted by the novelty of the services, or not, they were edifying to the Hebrews who had assembled to observe the ceremonies commanded by Abraham's God, as their progenitors had done for over three thousand years.

This society gradually increased by the settlement of other Hebrews in the city, so that in 1849, they had a sufficient number to organize a congregation. In accordance with the unanimous wishes of the members, as expressed at a meeting held May 6, 1849, the officers of the "Chefra Mefacker Cholim" resolved on the 3d day of June of that year to form a Hebrew Congregation. A committee consisting of Messrs. M. Englander, Isaias Weil, J. Newman, P. Kraus, H. Weil and Emanuel Lehman, appointed for the purpose, drew up and submitted a Constitution and By-Laws for the government of the new contemplated organization. These were partially amended and adopted on that day. The name assumed was "Kahl Montgomery," which has ever continued the style of the congregation. The following officers were elected to serve for one year, namely: Isaias Weil, President; H. Lehman, Vice-President; Emanuel Lehman, Secretary; Jacob Myer, Treasurer; and Messrs. H. Weil and M. Englander, Trustees. The congregation then comprised about thirty members.

In 1859 it was determined to consummate a cherished purpose long formed and revolved in their minds, that

of building a house of public worship. Under a resolution offered by Mr. Jacob Abraham, April 10, 1859, a committee consisting of Messrs. J. Myer, M. Uhlfelder, M. Lehman, H. Weil and A. Strassburger was appointed to select a site for the Synagogue. This committee reported June 13, 1859, recommending the purchase of the present location for \$2,500, which report was adopted. On the 18th of September of that year, on motion of Mr. H. Weil, it was resolved by the Congregation to build a Synagogue, and the following appointed, with the President as the chairman, a Building Committee, viz: L. Cahn, H. Weil, Loeb Marks, S. Cellner, J. Myer and M. Uhlfelder. An eligible lot at the corner of Catoma and Church streets was purchased and the erection of a Synagogue commenced. The plan was drawn by Mr. Stewart of Philadelphia, the architect of the Alabama Insane Hospital, the Court House in Montgomery, and the Methodist Female College in Tuskegee. The work was executed by Mr. G. M. Figh, late of this city, the worthy successor of his father as a builder. The Synagogue was dedicated by the Rev. J. K. Gutheim of New Orleans, March 8, 1862, with appropriate and impressive ceremonies, constituting the most remarkable event up to that time in the history of Judaism in Montgomery. The congregation on that occasion felt like Solomon at the dedication of the great Temple in Jerusalem, "I have surely built thee an house to dwell in, a settled place for thee to abide in forever." They realized by faith what the Lord declared to Solomon when he appeared to him a second time as he had appeared unto him at Gideon, "I have heard thy prayer and thy supplication that thou hast made before me, I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually." The cost of this sacred edifice was fourteen thousand dollars.

Rev. Mr. Gutheim was the first Rabbi of "Kahl Montgomery;" previously readers had been employed. He entered upon his ministerial duties in 1862, after the occupation of New Orleans by the Federal troops. He officiated with the highest satisfaction to the congregation until the close of the late war. His intellectual endowments and education were of a superior order, ranking him equal, at least, to any of the ministers of our

city. He is at present in charge of "Temple Emanuel" in New York City.

Rev. Dr. Meyer of Savannah, Georgia, was the successor of Mr. Gutheim. This Rabbi is a native of England and had resided in Jamaica, prior to his coming to the United States. He remained with "Kahl Montgomery" only one year, during which his ministration proved beneficial, and a strong attachment was formed for him by his flock. He, also, now resides in the city of New York. Rev. E. B. M. Brown of Cincinnati, Ohio, was the third Rabbi, but he continued only nine months and then returned to the West.

His successor was the Reverend Dr. Moses, a native of Germany, who came direct from Fatherland to Montgomery. He has succeeded admirably in making a very favorable impression with the congregation, able in his ministrations and prompt and faithful in all of his services. The regular membership has now reached the number of seventy.

For ten years an excellent school was conducted in the Synagogue, for youths of both sexes, children of Hebrew parents.

The Hebrew ladies have in successful operation a benevolent society, which has contributed its full quota to benevolent and charitable enterprises.

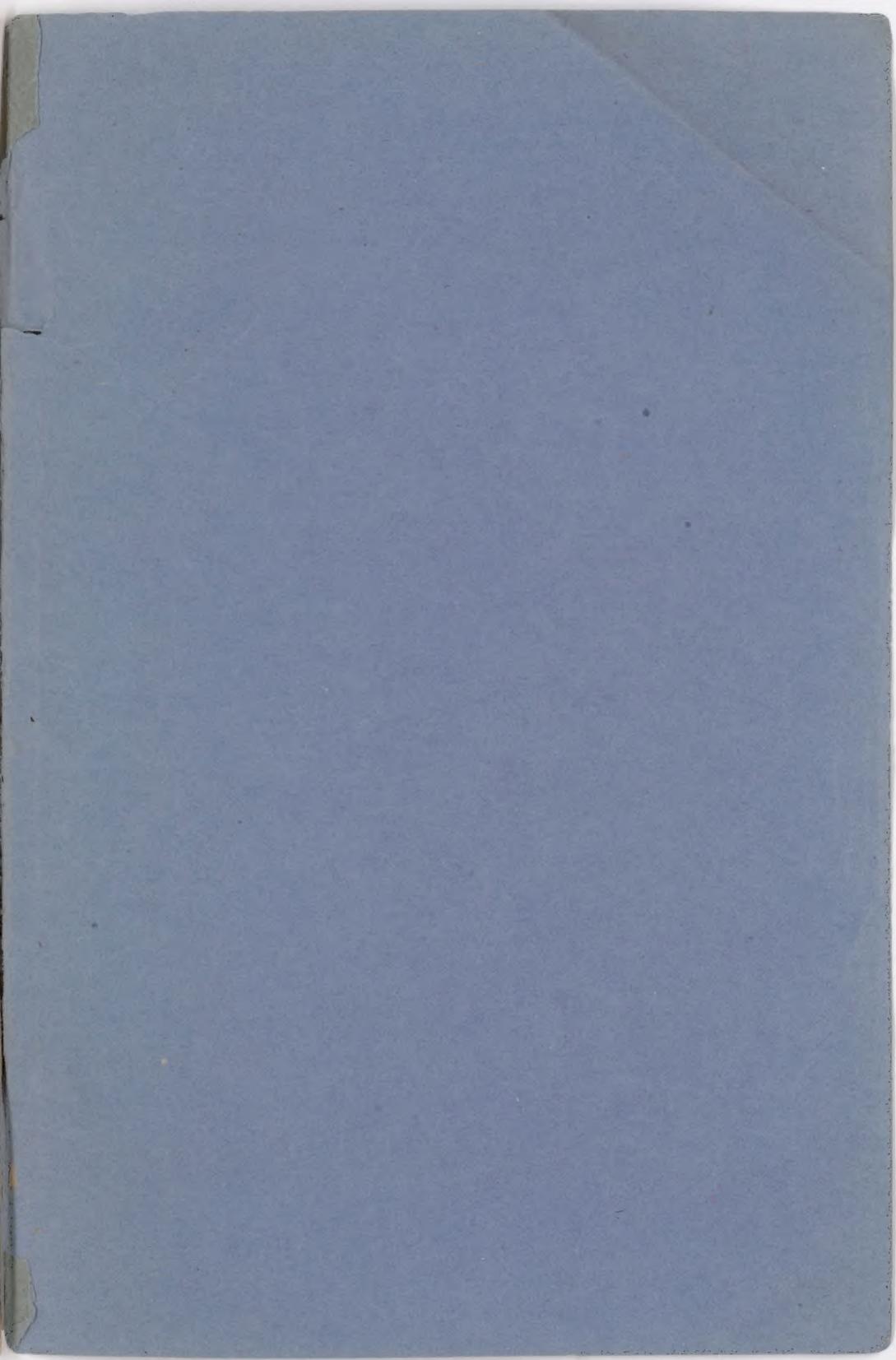
The present officers of "Kahl Montgomery" are—L. Waldman, President; A. Moog, Vice-President; David Weil, Treasurer; L. Young, Secretary; S. Cahn, Sexton. The Trustees are—L. Lemle, J. Goetter, M. Kahn, E. H. Jacobi, H. E. Faber, and J. Simon.

Up to 1874, the congregation conformed to the German Ritual. Since that period, the Ritual of Temple Emanuel of New York has been used. Sundry alterations have been made, among which the adoption of pews for families.

Rev. Dr. Moses, now of Temple Sinai of New Orleans, was succeeded by the Rev. Dr. B. E. Jacobs. Rev. Dr. S. Hecht, the present learned and able Rabbi, became Pastor last year, and fully maintains the high reputation he deservedly enjoyed elsewhere.

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